

Advent Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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THE NEW YEAR'S BELLS.

BY ANNIE TEAGUE.

Out on the night-gloom, bell-voices deep,
Sound forth a death knell o'er vale and steep.
Toll, sad bells! for thy friend passing now;
Soon will thy joy-notes greet one as dear,—
Welcome the heir of the dead old year;
Flowers from the bier will crown the new brow,
Hope's bright visions reck not why or how
Sprang its bloom from the bier
Of the sad old year.

Trembling and fleeing where distance dwells,
Mem'ry still hears the whispering bells,
Dim through the dead years, faintly and low;
Idols once cherished, broken in twain,
Dreams of a summer dreamt all in vain,
Ghosts of a past life, clothed long ago—
Regally, life-like, weeping and slow,
With the bells at the bier
Mourn the last dead year.

Forth from his palace, gone evermore,
Old Time, the leveler, shuts the door
After the pall bearers, turns his glass,
And lo! the new year, lifting the latch,
Sceptered and crowned, with purple to match,
Is king. Ring, blithe bells, for soon, alas!
New is grown old; and the year will pass
With tolling bell and bier
For the dead old year.

Back in the past, with their hopes and fears,
Sleeping, not dead, are the grand old years,—
Bright with truth that can never grow old,
Lighting the footsteps of each new year,
Ripening the fruit of centuries here,—
A root with infinite flowers untold,
Whose tendrils clasp the city of gold,
Where fun'ral bell nor bier
Tells of a dying year.

Beloit, Wis., Jan. 1, 1881.

The Sermon.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD." 2 Tim. 4:1, 2.

THE MIND OF CHRIST.

BY ELDER JAMES WHITE.

(Concluded.)

TEXT: "Let this mind be in you which was also in Christ Jesus" Phil. 2:5.

THE humiliation of the Son of God to save lost men, was the subject presented in the first part of this discourse, given last week. The positions taken were as follows:—

1. That while the Father was greater than the Son in that he was first, the Son was equal with the Father in that he had received all things from the Father.

2. That the Father and the Son constituted a creating and law-instituting firm, and that in order for Christ to become the Redeemer of lost sinners, he must step out of that firm, and leave the Father alone to represent the glory of creation and the institution and administration of law. This Christ did, when he stepped down from the

golden throne of Heaven, to reach a lost and ruined race. In defense of these positions we quote Paul's appeal to the church at Philippi: "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation." Chap. 2:5-7.

3. Christ took upon him the form of a servant when he entered upon the work of redemption immediately after the fall. He was the invisible leader of the Hebrews from the bondage of Egypt to the goodly land of promise. He was the Angel that was with Moses in the wilderness, and appeared to him in the burning bush, saying, "I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob." It was he which spake to Moses in the mount Sinai, "and with our fathers, who received the lively oracles [the ten commandments] to give unto us." Acts 7:30-38. As a servant of his chosen people, the Son of God appeared to Joshua as the Captain, or Leader, of the Lord's host.

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the Lord's host am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy; and Joshua did so." Josh. 5:13-15.

4. The apostle then glides down the stream of time to the first advent of Christ, and speaks of his humiliation and death in these words: "And was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Please read Phil. 2:1-8. If we are correct in our views relative to the humiliation of the Son of God, it was a progressive work, covering the period from the fall to the first advent, when he appeared as the Lamb of God to take away the sin of the world. At every step in this condescension, disinterested benevolence and matchless love marked the course of our adorable Redeemer. Here is manifested the mind of Christ. And in view of these facts, the words of the text possess great force: "Let this mind be in you which was also in Christ Jesus." If we suffer with him, we shall reign with him.

We have seen the humiliation of our divine Lord in order that he might accomplish the great work of redemption. When that work shall be completed; when the Restorer shall make all things new; when the blood-washed throng shall stand upon the plains of eternal redemption, and the Redeemer in all his kingly glory shall reign over the redeemed, and all created intelligences in the universe shall worship the King of Glory, and honor him as the Redeemer of a lost world,—then will the exaltation of the Son of God be as great as was his humiliation.

This exaltation, high above our finite conceptions, is expressed in these forcible words: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things [beings] in Heaven, and things [beings] in earth, and things [beings] under the earth; and that every tongue should confess that Jesus

Christ is Lord, to the glory of God the Father." Phil. 2:9-11.

The humiliation of Christ from the exalted throne of Heaven, equal with his Father, was progressive, downward step by step, till we see him in the embrace of death, lying in the tomb, a great stone rolled at the door of the sepulcher, a seal upon it, the Roman guard set as a watch, and the powers of earth and of hell triumphant. His exaltation also is progressive, covering the period from his resurrection, upward step by step, till sin and sinners are destroyed and the entire universe unite in exalting him Lord of all. We trace the several steps of his exaltation as follows:—

1. The angel is sent down to roll away the stone from the door of the sepulcher, and Christ, raised from the dead by the power of the Father, walks forth a triumphant conqueror over death and the grave.

2. After Christ had communed with his followers forty days, we see him upon the mount of ascension in that last interview with them, saying, "All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world." Matt. 28:17-20.

3. Christ is exalted to the Father's right hand. The stricken disciples loved their Lord, even in death. The Marys, who were the last to show him honor in preparing spices with which to embalm their Lord, were the first at the sepulcher. And now that he is risen from the dead, and appears to them to their astonishment and great joy, they cling to him, and love him as they had never loved him before. His presence was their joy, his absence their grief. And as the hearts of the disciples are entwining about the great heart of Christ, an unseen hand is moving him upward.

The disciples gaze with disappointed wonder as their Lord is being removed from them. What a moment! As a cloud of angels receive him from their sight, two dressed in white appear, and address the disciples in these words: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:11. And the heavenly chariot moved upward, bearing the Son of God to his Father's throne.

Paul, speaking of Christ, says: "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." Heb. 10:12, 13. And Peter, endowed with pentecostal power, bears this testimony: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:30, 31.

The words, "hath highly exalted him," seem to convey the idea that the position of Christ in the restitution will be higher in some respects than it was before the fall. Paul continues with a definite statement relative to this great exaltation, stating that it would consist in giving him a name which is above every name; that at the name of Jesus, every knee should bow, and that every tongue should confess, of beings in Heaven, in earth, and under the earth.

The word "things" is in italics, and probably

was improperly supplied by the translators. Whatever objects are referred to by the apostle, it should be understood that they are in Heaven, in earth, and under the earth, and that they have knees to bow, and tongues to confess, evidently embracing all created intelligences that have the power of speech. Here also is a series of events covering the period from the days of Christ's first apostles to the completion of the work of redemption at the close of the one thousand years of Rev. 20.

1. During the ministry of Christ, repenting sinners are bowing the knee to his exalted name, and happy converts are confessing that precious name, to the glory of God the Father.

2. At his second coming in burning glory, in flaming fire, the wicked will bow the knee in terror before the name of Christ, and, overwhelmed with anguish, will confess the mighty conqueror as King of kings and Lord of lords.

3. We pass down to the close of the seventh millennium, and behold the wicked then brought forth to the resurrection of damnation. With rage they compass the beloved city, when fire from God out of Heaven is poured upon them. Now they see and feel what they have lost. Christ sits upon his exalted throne in the City of God, and around him are the millions saved by his humiliation. Overwhelmed with a sense of their lost condition, the wicked bow the knee, and offer unwilling confession. Then will be fulfilled the declaration of Christ to the guilty Jews: "Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Luke 13:35. The persons addressed died without confessing Christ, and consequently cannot act their part in the fulfillment of this prophetic declaration of our Lord, until the resurrection unto damnation, at the end of the one thousand years.

4. The expressions, "in Heaven," "in earth," and "under the earth," embrace the universe. When sin and sinners shall be destroyed, and the earth, by the hand of the great Restorer, shall be raised as far above its original glory as the second Adam exceeds the first, then all the holy created intelligences in the universe will worship the world's Redeemer.

That holy beings of other worlds have taken deep interest in the affairs of this sphere, is evident from the testimony of sacred writers. "Where wast thou," says the Lord to his servant, "when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:4-7.

Adam in his uprightness, as he came forth from the hand of his Creator, was a son of God. The sinless created intelligences who existed before Adam, were sons of God. And when a new world was brought into existence, the fact called forth a universal shout of joy. But sin entered, and death in consequence of sin. Man was driven from his Eden home, and the curse, the very blight and mildew of sin, lay upon the once fair orb like the pall of death. What must have been the anguish that wrung sinless hearts, as the sad intelligence was heralded from sphere to sphere, that sin had entered the new world, that its lord had fallen, and the guilty pair were driven from their Eden home! And with what intense interest have the sons of God watched the development of the great plan of human redemption through all its stages. They loved Christ, and honored him in creation. And now that he lays aside that honor, and reaches down his long arm to rescue sinners in their degradation, they behold him with astonished admiration.

But oh, when the grand scheme of human redemption shall be completed; when the pall of death shall be removed from a sphere lying under the curse, and she shall be clothed in her bridal robes in the glorious restitution; when the Holy City shall come down, and all the children of the New Jerusalem shall be brought forth in immortal glory, and the King of kings shall reign upon his dazzling throne in the City of God,—then behold

the sons of God, the angels, and holy beings from other worlds, flocking to this sphere to see a redeemed world, a redeemed race, and the Redeemer! It is here that the universe bows the knee to Christ, and confesses him Lord, to the glory of God the Father. But the crowning act of the Father in highly exalting his Son, is in establishing his throne upon the redeemed world as the headquarters of his universal government.

We hasten to quote passages which sustain this startling position. The prophet John views the restitution in all its immortal glory, and writes: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:1-3. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it." Rev. 22:1-3.

The last quotation announces a change in the state of things. It is a wonderful exchange of the curse for the throne of God and the Lamb. Where the curse had rested in the fall, the throne of both the eternal God and the Lamb will be established in the restitution. And where the inheritance of the saints shall be, wherever the Christian's future Heaven may be located, there the throne of both the Father and the Son will be, and that will be where the curse had been. If the eternal abode of the saints is "beyond the bounds of time and space," in that inconceivable region will be located the throne of God and the Lamb. And therefore the curse did not fall upon the earth, but it fell in a region beyond space—it fell nowhere. But as surely as the curse did visit the earth, in consequence of Adam's transgression upon it, just so surely will God establish his throne upon the earth made new, as the crowning act of the exaltation of his Son in view of his infinite stoop in the accomplishment of the great plan of human redemption. We close with the golden text:—

"Wherefore, God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Amen.

UNDISCIPLINED TEMPER.

OF all things that are to be met with here on earth, there is nothing which can give such continual, such cutting, such useless pain, as an undisciplined temper. The touchy and sensitive temper, which takes offense at a word; the irritable temper, which finds offense in everything, whether intended or not; the violent temper, which breaks through all bounds of reason, when once roused; the jealous or sullen temper, which wears a cloud on the face all day, and never utters a word of complaint; the discontented temper, brooding over its own wrongs; the severe temper, which always looks at the worst side of whatever is done; the willful temper, which overrides every scruple to gratify a whim,—what amount of pain have these caused in the hearts of men, if we could but sum up their results! How many a soul have they stirred to evil impulses; how many a prayer have they stifled; how many an emotion of true affection have they turned to bitterness! How hard they sometimes make all duties! How painful they make all daily life! How they kill the sweetest and warmest of domestic charities! Ill-temper is a sin requiring long and careful discipline.

BEFORE THE CROSS.

"All things work together for good to them that love God." Rom. 8:28.

Oh, what a load of struggle and distress
Falls off before the cross! The feverish care;
The wish that we were other than we are;
The sick regrets; the yearnings numberless;
The thought, "This might have been," so apt to press
On the reluctant soul; even past despair,
Past sin itself—all—all is turned to fair,
Ay, to a scheme of ordered happiness,
So soon as we love God, or rather know
That God loves us! Accepting the great pledge
Of his concern for all our wants and woe,
We cease to tremble upon danger's edge;
While varying troubles form and burst anew,
Safe in a Father's arms we smile as infants do.
—Chauncy Hare Townshend.

Our Contributors.

BIBLE STUDY.

BY MRS. E. G. WHITE.

THE study of the Bible is superior to all other study in strengthening the intellect. What fields of thought the youth may find to explore in the word of God! The mind may go deeper and still deeper in its research, gathering strength with every effort to comprehend truth; and yet there is an infinity beyond.

Those who profess to love God and reverence sacred things, and yet allow the mind to come down to the superficial and unreal, are placing themselves on Satan's ground, and are doing his work. If the young would study the glorious works of God in nature, and his majesty and power as revealed in his word, they would come from every such exercise with faculties quickened and elevated. A vigor would be received, having no kin to arrogance. By a contemplation of the marvels of divine power, the mind will learn that hardest but most useful of all lessons, that human wisdom, unless connected with the Infinite, and sanctified by the grace of Christ, is foolishness.

The work of God's dear Son in undertaking to link the created with the Uncreated, the finite with the Infinite, in his own divine person, is a subject that may well employ our thoughts for a lifetime. This work of Christ was to confirm the beings of other worlds in their innocence and loyalty, as well as to save the lost and perishing of this world. He opened a way for the disobedient to return to their allegiance to God, while by the same act he placed a safeguard around those who were already pure, that they might not become polluted.

While we rejoice that there are worlds which have never fallen, these worlds render praise, and honor, and glory to Jesus Christ for the plan of redemption to save the fallen sons of Adam, as well as to confirm themselves in their position and character of purity. The arm that raised the human family from the ruin which Satan had brought upon the race through his temptations, is the arm which has preserved the inhabitants of other worlds from sin. Every world throughout immensity engages the care and support of the Father and the Son; and this care is constantly exercised for fallen humanity. Christ is mediating in behalf of man, and the order of unseen worlds also is preserved by his mediatorial work. Are not these themes of sufficient magnitude and importance to engage our thoughts, and call forth our gratitude and adoration to God?

Open the Bible to our youth, draw their attention to its hidden treasures, teach them to search for its jewels of truth, and they will gain a strength of intellect such as the study of all that philosophy embraces could not impart. The grand subjects upon which the Bible treats, the dignified simplicity of its inspired utterances, the elevated themes which it presents to the mind, the light, sharp and clear, from the throne of God, enlightening the understanding, will develop the powers of the mind to an extent that can scarcely be comprehended, and never fully explained.

The Bible presents a boundless field for the imagination, as much higher and more ennobling in character than the superficial creations of the unsanctified intellect as the heavens are higher

than the earth. The inspired history of our race is placed in the hands of every individual. All may now begin their research. They may become acquainted with our first parents as they stood in Eden, in holy innocency, enjoying communion with God and sinless angels. They may trace the introduction of sin, and its results upon the race, and follow, step by step, the track of sacred history, as it records the disobedience and impenitence of man and the just retribution for sin.

The reader may hold converse with patriarchs and prophets; he may move through the most inspiring scenes; he may behold Christ, who was Monarch in Heaven, equal with God, coming down to humanity, and working out the plan of redemption, breaking off from man the chains wherewith Satan had bound him, and making it possible for him to regain his godlike manhood. Christ taking upon himself humanity, and preserving the level of man for thirty years, and then making his soul an offering for sin, that man might not be left to perish, is a subject for the deepest thought and the most concentrated study.

If they fulfill the purpose of God, even the most experienced Christians will be continual learners in the school of Christ, that they may become efficient teachers. And it is impossible to explain and enforce the great truths of the Bible without seeing clearer light ourselves. Our own views will become extended, and the effort to make plain to others the words of God will fasten them in our own minds. Men may have enjoyed the training of the schools, and may have made themselves acquainted with the great writers on theology, yet truth will open to the mind, and impress it with new and striking power, as the word of God is searched and pondered with an earnest, prayerful desire to understand it.

Let the mind grasp the stupendous truths of revelation, and it will never be content to employ its powers upon frivolous themes; it will turn with disgust from the trashy literature and idle amusements that are demoralizing the youth of to-day. Those who have communed with the poets and sages of the Bible, and whose souls have been stirred by the glorious deeds of the heroes of faith, will come from the rich fields of thought far more pure in heart and elevated in mind than if they had been occupied in studying the most celebrated secular authors, or in contemplating and glorifying the exploits of the Pharaohs and Herods and Cæsars of the world.

The powers of the youth are mostly dormant, because they do not make the fear of God the beginning of wisdom. The Lord gave Daniel wisdom and knowledge, because he would not be influenced by any power that would interfere with his religious principles. The reason why we have so few men of mind, of stability and solid worth, is that they think to find greatness while disconnecting from Heaven.

God is not feared, and loved, and honored, by the children of men. Religion is not lived out, as well as professed. The Lord can do but little for man, because he is so easily exalted, is so ready to think himself of consequence. God would have us enlarge our capabilities, and avail ourselves of every privilege to unfold, to cultivate, to strengthen the understanding. Man was born for a higher, nobler life than that which he develops. The period of our mortal existence is preparatory to the life which measures with the life of God.

What subjects are presented in the Sacred Scriptures for the mind to dwell upon! Where can be found higher themes for contemplation? Where are themes so intensely interesting? In what sense are all the researches of human science comparable in sublimity and mystery with the science of the Bible? Where is anything that will so call out the strength of the intellect in deep and earnest thought?

If we will let it speak to us, the Bible will teach us what nothing else can teach. But alas! everything else is dwelt upon except the word of God. Worthless literature, fictitious stories are greedily devoured, while the Bible, with all its treasures of sacred truth, lies neglected upon

our tables. The Sacred Word, if made the rule of life, will refine, elevate, and sanctify. It is the voice of God to man. Will we heed it?

"The entrance of thy words giveth light; it giveth understanding unto the simple." Angels stand beside the searcher of the Scriptures, to impress and illuminate the mind. The command of Christ comes to us with the same force to-day as when addressed to the first disciples eighteen hundred years ago: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."

THE BARREN FIG-TREE.

BY MRS. E. G. WHITE.

THE treatment of the barren fig-tree by the Saviour of the world, shows how all pretenders to godliness will be treated. He pronounced upon it his withering curse, and left it seared and sapless, rejected by God. This tree represents the Jews, who refused to respond to the love of Christ. Despite all the privileges and opportunities granted them, they brought forth only briars and thorns,—no fruit to the glory of God. This blighted tree was a parable to the house of Israel,—a most impressive lesson. It is also a lesson to the professed followers of Christ in every age. Reaching through all time, it speaks in unmistakable language to all formalists and boasters of godliness who stand forth to the world with high profession, but are utterly devoid of that vital piety which alone God recognizes as fruit.

There is a decided lack of piety among us as a people. The true burden of the work for the salvation of souls does not rest upon us as it should. Like the barren fig-tree, many flaunt their foliage-covered branches before the Lord, proudly claiming to be his commandment-keeping people, while the heart-searching God finds them destitute of fruit.

We boast of our advancement in the truth; but our works do not correspond with our profession. We are sadly deficient in spirit, energy, and life. Leaf-covered trees are plenty, but they are destitute of fruit. The fearful condition of lukewarmness and unfaithfulness which would exist in the last days was described by the great apostle in these words:—

"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

We learn from the Sacred Record that this tree, upon which hung not a redeeming cluster of fruit, was clothed with green foliage. Notice the words, "Having a form of godliness, but denying the power thereof." The doom of the fruitless fig-tree has an application to individual professors who manifest the natural tendencies of the unrenewed heart, and contradict their faith by their daily life. They do not represent to the world the character of Christ, because they have not Christ in them.

Our Saviour never turned away from the truly penitent, no matter how great their guilt. But he hates all hypocrisy and vain display. He addressed with the most severe and unqualified reproof the Pharisees and hypocrites represented by the fig-tree covered with green foliage, but destitute of fruit.

Fruitless professors, sad indeed is your fate; for the open sinner stands in a more favorable position in the sight of God. The blight of God's curse is upon that class who hide the deformity of their lives under a profession of godliness. John, that bold, undaunted reprover of sin, who came to prepare the way for Christ's first advent, thus addressed the multitude that flocked to hear him: "Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Terrible words! And as we see the many who profess to be God's commandment-keeping people, whose lives show that they do not the

will of our Father which is in Heaven, we can come to only one conclusion,—that in the doom of the fig-tree which bore no fruit, and upon which fell the withering curse of God, they may read their own fate.

The compassion and tender love of Jesus for those for whom he died, is without parallel. But when his love and mercy are misinterpreted, when his life and example are misrepresented by those professing to be his followers, severe retribution will surely follow. Christ has bought man with an infinite price. Soul, body, and spirit,—all that constitutes the man,—is the rightful property of our Saviour; and when he sees the body, the temple of the soul, defiled and degraded by the indulgence of appetite and lustful passion, and the heart polluted and defiled by sin,—when he sees the soul which was the purchase of his blood, proving a curse rather than a blessing to the world, he dooms it as he did the fig-tree, and it becomes a fearful monument of his righteousness and avenging wrath.

Jesus is wounded and insulted by his professed followers whose unconsecrated lives disgrace their profession. He would purify the temple courts of the soul; but if his efforts to warn and reprove are not heeded, his forbearance and compassion will be changed to severity and judgment.

"ABOUT THE SEVENTH-DAY SABBATH."

Editors Review and Herald:

IN your issue of July 29, 1880, is a review of an article of mine in the *World's Crisis* of July 14, 1880, which "review" did not come to my notice until the present month, and as you ask me several questions therein, I take the liberty of sending you the following answer, trusting you will allow it to come before your readers in the REVIEW AND HERALD.

In your "review" you say: "Mr. B. further says, 'The seventh-day theory rests upon a frame-work of unwarranted assumptions. It assumes there was a duty to observe the Sabbath ages before the law relating to it was announced.' We reply, The seventh-day theory assumes nothing of the kind. Has Mr. B. ever read our arguments? Has he ever read Gen. 2:3? Will he tell us what the word 'sanctified' means in that passage? He knows, as every one else knows, that the word means to set apart to a sacred, or religious use, and that can be done only by giving a law concerning its observance. Therefore, as soon as the great facts upon which the Sabbath institution is founded, were accomplished, a law was given to our first parents for its observance, and through them to all their posterity, in all places and all time."

1. I have read your arguments, both as contained in pamphlets and tracts, and in Andrews' "History of the Sabbath," which I have read with great care in times past, not to speak of the many books from the Orthodox (so-called) which argue for the Sunday-Sabbath, but agree with you as to the meaning of Gen. 2:3.

2. I agree with you as to the meaning of the word "sanctified" in that passage, and especially with your remark that such sanctification "can be done only by giving a law concerning its observance."

3. Being agreed thus far, we come to the point on which we differ; and I desire to say, in the kindest manner possible, that your very next sentence (quoted above) contains one of the "unwarranted assumptions" to which I referred. You do not quote any law, nor refer to any place where it is stated, but simply assert, "A law was given to our first parents for its observance." And this assumption is but an inference (at most) drawn from what appears to me to be another "unwarranted assumption;" namely, that Gen. 2:3 refers to a sanctification of the Sabbath in Eden. You present no argument for such application; you take it for granted that it can only be so applied, and seemingly ignore the fact that any different application can be suggested. Do you not therefore assume that application?

Now, with your consent, I will present the reasons why it appears to me to be an unwarranted assumption. We are agreed, I suppose, as to the Mosaic authorship of the Pentateuch,

It could not, then, have been written by Moses until after the exodus from Egypt. A portion of the laws were written shortly after the memorable transaction on Mt. Sinai (Ex. 24:3-8), and I suppose the remainder of the Levitical laws, and the historic record of the sojourning of the Israelites in the wilderness, were written at intervals between the giving of the ten commandments on Sinai and the death of Moses; and I presume you will agree with me in saying that probably during the same period Moses wrote the book of Genesis. I do not present any argument for these statements, because I assume that as to the Mosaic authorship of the five books attributed to Moses, you agree with the vast majority of Christians.

But this being granted, what then? It follows that the directions concerning the Sabbath at the falling of the manna, and the formal annunciation of the Sabbath law from Sinai, were matters of past occurrence when the book of Genesis, and the account of creation in particular, were written by Moses. When the Israelites read for the first time the Mosaic account of creation, they were familiar with the Sabbath law given from Sinai, and, admitting for a moment that the sanctification of the Sabbath grew out of the Sinaitic law, the statement of Moses at the close of his account of creation that "God blessed the seventh day, and sanctified it," would be consistently and intelligently understood as referring to its sanctification by the Sinaitic law, because that act of sanctification was already a thing of the past when the statement in Gen. 2:3 was written. And if it could be so applied consistently (and as I maintain it ought to be applied), then it is an unwarranted assumption to apply it to a *supposed* sanctification, by a *supposed* law, immediately at the close of the creation week. In brief, the statement in Gen. 2:3 appears to me to be in the nature of a *parenthesis*, penned at some time after the Sabbath law was given from Sinai, and which does not tell us that God sanctified the seventh day in Eden, but states the reason *why* he sanctified it (not referring at all to the *when*, although it had already been set apart on Sinai), "because that in it he *had* rested."

An illustration occurs to me as follows: On the 4th of July, 1776, representative men of the American colonies signed a "Declaration of Independence." Then followed a war; the success of the colonies; the formation of Congress, and, in process of time, the setting apart of the 4th of July as a national holiday in commemoration of the signing of the Declaration. Now, suppose an historian, writing the story of the signing of that memorable paper, adds to his narrative, "Therefore the 4th of July was set apart as a national holiday, because on that day the Declaration of Independence was signed by our fathers." Would anybody be justified in assuming that the historian meant to teach that the 4th of July was set apart as a holiday from that very time, July 4, 1776, especially when we can point to the law of Congress whereby it was subsequently set apart? Would anybody be justified in saying that the Congressional law was only a re-enactment of a previous law, and that the historian's statement proves its prior origin and existence? It seems to me these questions must be answered in the negative. On the other hand, would not all agree that the historian, writing subsequently to the Congressional enactment, simply introduced his statement very pertinently to show the relation between the original occurrence and the subsequent law which sprang from it? I think they would; and thus it seems to me the statement of Moses in Gen. 2:3 is to be understood and applied.

For this exposition I claim no originality. John Milton says ("Christian Doctrine," b. 1, chap. 10), "The most probable supposition is that Moses, who seems to have written the book of Genesis much later than the promulgation of the law, inserted this sentence from the fourth commandment, into what appeared a suitable place for it; where an opportunity was afforded for reminding the Israelites, by a natural and easy transition, of the reason assigned by God, many ages after the event itself, for his command with

regard to the observance of the Sabbath by the covenanted people."

Dr. Gill, in his Commentary, on Gen. 2:3, says, "These words may be read in a parenthesis, as containing an account of a fact that was done, not at the beginning of the world, and on the first seventh day of it, but of what had been done in the times of Moses, who wrote this after the giving of the law of the Sabbath. . . . He takes this opportunity here to insert it, and very pertinently, seeing the reason why God then, in the time of Moses, blessed the Sabbath day, and hallowed it, was because he had rested on that day from all his works." (Ex. 20:11.) And the same reason is given here, taken plainly out of that law which he had delivered unto them."

By referring to Gen. 32:32, you will find a similar instance where a custom which sprang up in after time is referred to in connection with the history of the event from which it had its origin.

I offer the foregoing statement as my justification for saying you unwarrantably assume a Sabbath duty ages before the law relating to it was announced. If in any reply you will show the unsoundness of its reasoning, and the incorrectness of my conclusion, I will endeavor to keep my mind as free as possible from bias, and accept that which is better supported, and more reasonably maintained.

Respectfully, your brother,

C. E. BARNES.

Salem, Mass., Nov. 20, 1880.

REPLY.

It is necessary to the profitable examination of any question, to have the issue between the disputants clearly defined. It happily seems to be the case in the present instance that the point in dispute is very tangibly presented. Mr. B. acknowledges that the word "sanctified" means "set apart to a sacred or religious use," and that this could be done in no other way than by giving a commandment, or law, in reference to the object so sanctified. If, therefore, the Sabbath was sanctified at the conclusion of the first seventh day of time, then the Sabbath was at that point instituted, and from that point there has been a law in existence for its observance. This much we understand him to admit.

The one question, then, between us is, Was the Sabbath sanctified at the close of creation week, or was it not sanctified until the time of Moses, twenty-five hundred years later? We say, It was sanctified at the close of creation week. Mr. B.'s claim is that, by the figure of prolepsis, the record concerning the sanctification is thrown in out of its chronological order; that is, that although connected with a narrative of events which took place during the first seven days of time, this particular act of sanctification that is recorded, nevertheless did not occur until twenty-five hundred years later, in the days of Moses.

We think there are very apparent reasons for objecting to Mr. B.'s positions.

In the first place, it will be conceded that the entire first chapter of Genesis and the first two verses of the second chapter are a record of events occurring in chronological order, and immediately connected with each other. Between the second and third verses of Genesis 2, there is no indication whatever of any change in the narrative; no indication that the language is used in any different sense in the third verse from that in which it is used in the second verse; and no one would have conceived that this was anything but a record of the next and immediately transpiring event, if this theory respecting the institution of the Sabbath in the days of Moses did not demand it.

Secondly, the Sabbath is plainly set forth as a memorial of creation, and all the reason that exists for commemorating that event existed from the event itself. Can any man tell us, therefore, why twenty-five hundred years were allowed to elapse before the Sabbath was set apart as a memorial of creation, when the same reason for its observance existed from the beginning?

Thirdly, in the record of the fourth command-

ment itself, in which the reason for the institution is again given, it is said, "For in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." When did he bless and hallow it? Beyond all controversy, so far as this record goes, at the time when he had finished the work of creation, and rested that day. The position occupied by Mr. B., therefore, does as great violence to the fourth commandment as it does to the record in Genesis.

This point was ably discussed in the *Bibliotheca Sacra*, in 1856, from which we transcribe a few paragraphs. Speaking of the arguments of a writer who took the same position as Mr. B., it says:—

"The first thing that strikes us in the survey of this entire passage, is the at least apparent violence done to the narrative in the book of Genesis. He may well lay great stress upon this narrative as creating, if not, as he asserts, 'the whole controversy upon the subject,' at least an important part of it. But certainly it seems to demand the existence and exigencies of some preconceived theory, to account for the gloss which he has put upon it. Who that had no such theory to defend, would imagine the sacred writer here to describe a transaction which, according to the supposition, had not occurred for two thousand five hundred years afterward? It would not be asserted by him, or any of those who occupy the same side in this controversy, that the interpretation thus given to this passage is the one which would naturally present itself to any one of ordinary intelligence upon the first perusal of it. We will not allege, indeed, that the obvious, or seemingly obvious, import of the passage is always the true one. But if there be no dispute respecting the terms employed (and there is none here), and if the subject matter be of easy comprehension (as in the present instance), then the *onus probandi* rests upon those who would reject the obvious for the more recondite construction.

"Here is an historical statement; and the only question is, Does Moses, after describing the work of six days, suddenly, and without any intimation, alter his style when he comes to describe the procedure of the seventh day? and, using a highly rhetorical figure, does he set down in connection with the record of this procedure an event which did not take place until twenty-five centuries had elapsed? We have said, *Without intimation*, but it should be added also, In the face of the fact that the whole, being a plain narrative, would inevitably be differently understood by all who might read it apart from the light of such an hypothesis as the one now under examination. This, assuredly, is not what we might have expected to discover in any book written beneath the guidance of the Divine Spirit, and intended for the instruction of the unsophisticated in all ages. We utterly deny, then, that 'it was natural in the historian, when he had related the history of the creation and of God's ceasing from it upon the seventh day, to add' the words in question, unless they are expressive of an event which actually occurred at the creation. And to state in the way of argument that Moses does 'not assert that God *then* blessed and sanctified the seventh day,' but simply that he did so for a certain reason, is to be guilty of a species of sophistry very unworthy the gravity which becomes the discussion of such a theme. How could he have conveyed more lucidly the idea that this was done *then*, than by recording it, as he does other things, in the past tense, and also in immediate connection with that very cessation from work on the part of God which it was designed to commemorate? True, he assigns the reason for this consecration; but he does this in such a manner as to imply that as the reason existed from the beginning, so also did the consecration. And it is but natural to ask, What ground could exist for the appointment of such a memorial in after ages, which did not operate 'from the foundation of the world?'

"On the whole, it does appear to us that until all the principles of sound criticism are abandoned, and we are at liberty, by a dextrous and

convenient application of the figure prolepsis to convert history into prophecy at our pleasure, we cannot adopt the interpretation which this writer has so strenuously advocated. We can understand what is meant by the total rejection of this inspired record, or by the reduction of it to the rank of a mere myth; but we are at an utter loss to understand the position which accepts its divine authority, and acknowledges the opening portion of Genesis to be the narrative of real transactions, and yet, to serve the purpose of a theory, would mutilate and distort its obvious meaning, and that in gross violation of all the laws which guide the historian and chronologist's pen."

Mr. B.'s illustration, drawn from the Declaration of American Independence, is not logical, as it is not a supposable case; for who could conceive of a competent historian undertaking to give a chronological narrative of events, and yet setting them forth in so bungling a manner as to mislead the reader, as he supposes? Let him find an historian who has thus written, and then establish his reputation as a competent writer, and he will have furnished a pertinent illustration, but one, even in that case, coming far short of being entitled to any weight in this instance, inasmuch as human writings cannot be taken to govern the divine.

His reference to Gen. 32: 32 is fatal to his own position, unless he can show that the custom there mentioned did not date from the event to which it owes its origin.

Against the authors which he quotes on his side of the question, as Milton and Dr. Gill, we can array such authorities as Clarke, Scott, Henry, the Religious Encyclopedia, and a multitude of others who as strenuously argue the position we hold, and who are entitled to as much regard as men of mental ability and logical acumen. We rest our conclusions, however, not so much upon the authority of great names, as upon the evident meaning and intent of the narrative, and the intelligence and candor of the reader.

U. SMITH.

NATURE AND DESTINY OF MAN.—No. 5.

BY HLD. R. F. COTTRELL.

ETERNAL life is the gift of God through Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16. Men would perish, that is, be destroyed, but for this interposition of Jesus Christ. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Verse 36. By sin, all are subject to the wrath of God. Christ alone can deliver from that wrath; and those who do not avail themselves of this remedy by accepting him, still remain subjects of that wrath. God "hath appointed a day [a period of time], in the which he will judge the world in righteousness" by Jesus Christ. Acts 17:31. It is not to be supposed that the day of Judgment is a single day of twenty-four hours. Now is the day of salvation; it includes the whole period of the proclamation of the gospel. It will be followed by the day of wrath, even the wrath of the Lamb of God, who now so lovingly invites us to partake of the great salvation for which he offered his own life. The time will come when it will be truly said, "The great day of his wrath is come, and who shall be able to stand?" Rev. 6:16, 17. His love now invites; but his wrath will surely come. Love means love, and wrath means wrath. God's love gave his Son. Christ loved us, and gave himself for us,—his life for ours; but to those who reject, or even neglect, this great salvation, the day of wrath will come.

It is said that "he that hath the Son hath life;" but it is only accepted by faith in the present world; it is actually given at the resurrection of the just, and enjoyed in the world to come. Those only will receive it who have been accounted worthy of it in the Judgment. Some of the Jews to whom Paul preached judged themselves unworthy of eternal life, and the

apostle turned from them to the Gentiles. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke 20:35, 36. Those who have part in the first resurrection, the resurrection to life, will then be made immortal. They were once subject to death; now they are not—they shall die no more. They now enter upon a life that shall be eternal, a life only measured by the future life of God.

"The hour [a period indefinite as to duration] is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Here are two resurrections. These are proved by Rev. 20 to take place a thousand years apart. The righteous have part in the first, that which is to life; but the rest of the dead are raised in the resurrection to condemnation,—to the second death. Campbell's translation says, "They that have done good shall arise to enjoy life; they that have done evil shall arise to suffer punishment."

The saints are made immortal "in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible." See 1 Cor. 15:50-55. This is only true of the righteous. Of the wicked it is said that they "shall utterly perish in their own corruption." 2 Peter 2:12. Immortality, salvation from corruption and death, depends on the promised resurrection to life. Those not raised in the resurrection will utterly perish; they will be lost. Said Jesus, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6:39. Those who are not raised up then, are lost to Christ. "Every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Verse 40. This everlasting life pertains to the world to come. Those who have forsaken all things for the sake of the kingdom of God, shall "receive manifold more in this present time, and in the world to come life everlasting." See Luke 18:30.

Thus it is evident that eternal life, or immortality, is not had in this world, but in that which is to come; and that it is received by the just at their resurrection; because they have, in the judgment of their cases, been accounted worthy of a part in the first resurrection and the world to come.

Take these scriptures to mean what they say, and all is plain and consistent. Why not take them so? They are positive, affirmative declarations; they are plain and straightforward in their teachings, with nothing to show that the language is figurative. The reason why they are not received in their literal sense is because it is assumed that men are by nature immortal; and therefore the promise of life to them cannot be understood in the literal sense, but must be taken figuratively. Life and death, to beings that cannot die, must mean happiness and misery.

We hear so often of the "immortal soul" and the "deathless spirit" in the preaching of the day, that those who do not read for themselves are led to think the Bible is full of the doctrine. But the word "immortal" is found but once in our English Bibles; and then it is applied to the ever-living God: "Now to the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1:17. The same Greek word which is here rendered immortal, is rendered incorruptible in Rom. 1:23, where the immortal God is contrasted with mortal man. God is incorruptible, immortal; man is corruptible, mortal.

The word "immortality" is found but five times in the Bible. A brief examination of every instance of its use will show the Bible teaching concerning immortality as it relates to man. Paul says of Christ, "He shall show who is the blessed and only Potentate, the King of kings and

Lord of lords, who only hath immortality." 1 Tim. 6:16. God alone has life and immortality in himself. All life depends on him. He is the giver. He has made the Son one with himself in this. Jesus says, "As the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26. "God hath given to us eternal life, and this life is in his Son." 1 John 5:11. The Father has given to the Son power over all flesh, that he should give eternal life to as many as the Father gives him. See John 17:1, 2.

Again, it is said of Jesus Christ that he "hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:10. The resurrection of Christ's people will abolish death to them; and the gospel is the only light which shows the way out of death into life and immortality.

The third text which I quote as speaking of immortality, tells us who will obtain it. Of God it is said, "Who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2:6, 7. Immortality is to be sought for. Why does a man yet seek for what he already has? See Rom. 8:24.

The two remaining texts in which the word is used, tell us when immortality is to be obtained. It is at the second coming of Christ, and the resurrection of those that are his, which is declared to be at his coming. See 1 Cor. 15:23. In verses 52-54 it is said: "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

These five instances are all that are found in our English Bibles of the use of the term "immortality." They tell us that God only has it; that it is brought to light in the gospel; that it will be given to those who seek for it by patient continuance in well doing; and that mortals will be clothed with it at the coming of Christ and the resurrection of his people, which is the first resurrection, spoken of in Rev. 20.

If the reader and the writer obtain it, it will be just as well to have been born immortal; but if we are so unfortunate as to come short of it, it will be an infinite loss, but better than to be immortal in sin.

STILL SPREADING.

THAT the truth on the doctrine of future punishment is rapidly spreading, there is an abundance of evidence. Now and then a prominent minister ventures to let his thoughts be known on this subject. Such is the case with Dr. Macrae, a Scotch Presbyterian, who was not long ago tried before the Synod in Edinburgh, Scotland, and suspended for disbelieving in the doctrine of eternal torment. Dr. Macrae endeavored to show from the Scriptures that the wicked will not live eternally, and that the universe will finally be purified from sin; but he was dismissed from fellowship of his brethren.—*World's Crisis*.

—"Irenæus" relates in one of his letters in the *New York Observer*, that in a hotel this summer, kept by a professed Christian and largely filled with Christian people, he saw six tables in the parlor at one time surrounded by people playing cards, and some of these tables were wholly occupied by little children, who, at an age when they could scarcely be expected to have acquired the rudiments of education, were adepts in games that it would be better for them never to learn at all.

—Very touching and tender was the memorandum left by the late Dean Alford: "When I am gone, and a tomb is to be put up, let there be, besides my indication of who is lying below, these words, and these only: 'The inn of the traveler on his way to Jerusalem.'"

The Family Circle.

JANUARY.

The year has lost its leaves again,
The world looks old and grim;
God folds his robe of glory thus,
That we may see but him.

And all his stormy messengers,
That come with whirlwind breath,
Beat out our chaff of vanity,
And leave the grains of faith.

We will not feel, while summer waits
Her rich delights to share,
What sinners, miserably bad,—
How weak and poor we are.

We tread through fields of speckled flowers
As if we did not know,
Our Father made them beautiful
Because he loved us so.

We hold his splendors in our hands
As if we held the dust,
And deal his judgment, as if man
Than God could be more just.

We seek, in prayers and penances,
To do the martyr's part,
Remembering not the promises
Are to the pure in heart.

From evil and forbidden things,
Some good we think to win,
And to the last analysis
Experiment with sin.

We seek no oil in summer-time
Our winter lamp to trim,
But strive to bring God down to us
More than to rise to him.

And when that he is nearest, most
Our weak complaints we raise,
Lacking the wisdom to perceive
The mystery of his ways.

For when drawn closest to himself,
Then least his love we mark;
The very wings that shelter us
From peril, make it dark.

Sometimes he takes his hands from us
When storms the loudest blow,
That we may learn how weak alone,—
How strong in him, we grow.

Through the cross iron of our free will
And fate, we plead for light,
As if God gave us not enough
To do our work aright.

We will not see, but madly take
The wrong and crooked path,
And in our own hearts light the fires
Of a consuming wrath.

The fashion of his Providence
Our way is so above,
We serve him most who take the most
Of his exhaustless love.

We serve him in the good we do,
The blessings we embrace,
Not lighting farthing candles for
The palace of his grace.

He has no need of our poor aid
His purpose to pursue;
'Tis for our pleasure, not for his,
That we his work must do.

Then blow, O wild winds, as ye list,
And let the world look grim,—
God folds his robe of glory thus,
That we may see but him.

—Alice Cary.

A HEAVY BURDEN.

"RATHER a heavy burden, isn't it, my boy?"

Clarence Spencer, to whom the words had been addressed, turned from the ledger, and looked toward the speaker. Clarence was a young man—not more than five and twenty—and he was book-keeper to Mr. Solomon Wardle, a pleasant-faced, keen-eyed man of fifty, who had spoken.

"A heavy burden, isn't it, Clarence?" the merchant repeated.

And still the young man was silent. His looks indicated that he did not comprehend. He had been for some time bending over the ledger, with his thoughts far away; and that his thoughts were not pleasant ones was evident from the gloom on his handsome face.

"My dear boy, the burden is not only heavy now, but it will grow heavier and heavier the longer you carry it."

"Mr. Wardle, I do not comprehend you."

"Ah, Clarence!"

"I certainly do not."

"Did n't I call at your house for you this morning?"

Clarence nodded assent.

"And did n't I see and hear enough to reveal to me the burden that you took with you when you left? You must remember, my boy, that I am older than you are, and that I have been through the mill. You find your burden heavy; and I have no doubt Sarah's heart is as heavy laden as your own."

And then Clarence Spencer understood, and the morning's scene was present with him, as it had been present with him since leaving home. On that morning he had had a dispute with his wife. It had occurred at the breakfast table. There is no need of reproducing the scene. Suffice it to say that it had come of a mere nothing, and had grown a cause of anger. The first had been a look and a tone; then a flash of impatience; then a rising of the voice; then another look; the voice grew higher; the reason was unhinged; passion gained sway, and the twain lost sight of the warm, enduring love that lay smitten and aching down deep in their hearts, and felt, for the time, only the passing tornado. And Clarence remembered that Mr. Wardle had entered the house and caught a sight of the storm.

And Clarence Spencer thought of one thing more; he thought of how miserably unhappy he had been all the morning; and he knew not how long his burden of unhappiness was to be borne.

"Honestly, Clarence, isn't it a heavy and thankless burden?"

The book-keeper knew that his employer was his friend, and that he was a true-hearted, Christian man, and, after a pause, he answered, "Yes, Mr. Wardle; it is a heavy burden."

"My boy, I am going to venture upon a bit of fatherly counsel. I hope I shall not offend."

"Not at all," said Clarence. He winced a little, as though the probing gave him a new pain.

"In the first place," pursued the old man, with a quiver of emotion in his voice, "you love your wife?"

"Love her? Yes, passionately."

"And you think she loves you in return?"

"I don't think anything about it—I know."

"You know she loves you?"

"Yes."

"Then you must admit that the trouble this morning came from no ill-feeling at heart."

"Of course not."

"It was but a surface squall, for which you, at least, are very sorry?"

A moment's hesitation, and then—"Yes, yes; I am heartily sorry."

"Now mark me, Clarence, and answer honestly. Don't you think that your wife is as sorry as you are?"

"I cannot doubt it."

"And don't you think she is suffering all this time?"

"Very well. Let that pass. You know she is bearing her part of the heavy burden?"

"Yes, I know that."

"And now, my boy, do you comprehend where the heaviest part of this burden is lodged?"

Clarence looked upon his interlocutor wonderingly.

"If the storm had blown over, and you knew that the sun would shine when you next entered your home, you would not feel so unhappy?"

Clarence assented.

"But," continued Mr. Wardle, "you fear there will be gloom in your home when you return?"

The young man bowed his head as he replied in the affirmative.

"Because," the merchant added, with a touch of parental sternness in his tone, "you are resolved to carry it there!"

Clarence looked up in surprise.

"I—I carry it?"

"Ay; you have the burden in your heart, and you mean to carry it home. Remember, my boy, I have been there, and I know all about it. I have been very foolish in my lifetime, and I have suffered. I suffered until I discovered my folly, and then I resolved I would suffer no more. Upon looking the matter squarely and honestly in the face, I found that the burdens which had so galled me had been self-imposed. Of course such burdens can be thrown off. Now you have resolved that you will go home to dinner with a heavy heart and dark face. You have no hope that your wife will meet you with a smile. And why? Because you know that she has no particular cause for smiling. You know that her heart is burdened with the affliction which gives you so much unrest. And you are fully assured that you are to find your home shrouded in gloom. And furthermore, you don't know when that gloom will depart, and when the blessed sunshine of love will burst in

again. And why don't you know? Because it is not now in your heart to sweep the cloud away. You say to yourself, 'I can bear it as long as she can!' Am I right?"

Clarence did not answer in words.

"I know I am right," pursued the merchant, "and very likely your wife is saying to herself the same thing. So your hope of sunshine does not rest upon the willingness to forgive, but upon the inability to bear the burden. By-and-by it will happen, as it has happened before, that one of the twain will surrender from exhaustion; and it will be likely to be the weaker party. Then there will be a collapse, and a reconciliation. Generally the wife fails first beneath the galling burden, because her love is keenest and most sensitive. The husband, in such a case, acts the part of a coward. When he might, with a breath, blow the cloud away, he cringes and cowers until his wife is forced to let the sunlight in through her breaking heart."

Clarence listened, and was troubled. He saw the truth, felt its weight. He was not a fool, nor was he a liar. During the silence that followed he reflected upon the past, and he called to his mind scenes just as Mr. Wardle had depicted. And this brought him to the remembrance of how he had seen his wife weep when she had failed and sunk beneath the heavy burden, how often she had sobbed upon his bosom in grief for the error.

The merchant read the young man's thoughts, and after a time he rose and touched him on the arm.

"Clarence, suppose you put on your hat and go home. Suppose you should think, on your way, only of the love and blessing that might be; with this thought you should enter your abode with a smile on your face, and you should put your arms around your wife's neck, and kiss her, and softly say to her, 'My darling, I have come home to throw down the burden I took away with me this morning. It is greater than I can bear.' Suppose you were to do this, would your wife repulse you?"

"Repulse me?"

"Ah, my boy, you echo my words with an amazement which shows that you understand me. Now, sir, have you the courage to try the experiment? Dare you be such a man? Or do you fear to let your wife know how much you love her? Do you fear she would respect and esteem you the less for the deed? Tell me—do you think the cloud of unhappiness might thus be banished? O Clarence, if you would but try it!"

Sarah Spencer had finished her work in the kitchen and in the bed-chamber, and sat down with her work in her lap. But she could not ply her needle. Her heart was heavy and sad, and tears were in her eyes.

Presently she heard the front door open, and a step in the passage. Certainly she knew that step! Yes; her husband entered, with a smile upon his face. She saw it through her gathering tears, and her heavy heart leaped up. He came and put his arms around her neck, and kissed her; and said to her, in broken accents, "Darling, I have come home to throw down the burden I took away with me this morning. It is greater than I can bear."

And she, trying to speak, pillowed her head upon his bosom, and sobbed and wept like a child. "Oh! could he forgive her?" His coming with the blessed offering had thrown the burden of reproach back upon herself. She saw him noble and generous, and she worshiped him.

But Clarence would not allow her to take all the blame. He must share that.

"We will share it so evenly," said he, "that its weight shall be felt no more. And now, my darling, we will be happy!"

"Always!"

Mr. Wardle had no need, when Clarence returned to the counting-house, to ask the result. He read it in the young man's brimming eyes, and in the joy-inspired face.

It was a year after this—and Clarence Spencer had become a partner in the house—that Mr. Wardle, by accident, referred to the events of that gloomy morning.

"Ah," said Clarence, with swelling bosom, "that was the most blessed lesson I ever received. My wife knows who gave it to me."

"And it serves you yet, my boy?"

"Ay, and it will serve us while we live. We have none of those old burdens of anger to bear now. They cannot find lodgment with us. The flash and jar may come as in other days,—for we are human, you know,—but the heart, which has firmly resolved not to give an abiding-place to the ill-feeling, will not be called to entertain it. Sometimes we are foolish; but we laugh at our folly when we see it, and throw it off; we do not nurse it till it becomes a burden."

HOME THE GIFT OF CHRIST.

THE following eloquent plea in behalf of home and the sanctity of the marriage relation, and both as the gift of Christianity, is from the pen of Dr. Bellows, of New York, published in the Christmas number of the *Inter-Ocean* :—

Next to the human soul itself is the home where it is reared; and that, in a special sense, is the gift of Christ. For against the possibility of a home, the chaste abode of one husband with one wife, rose up the passions and impulses of the animal nature, the lust of the flesh; and in spite of the original decree of paradise, where Adam and Eve inaugurated monogamic life, leveled to the sty of polygamy and concubinage the barriers of divine law, and made marriage a thing of merchandise and attorneyship, of sensual indulgence and fitful caprice, its own broken bounds still farther devastated by harlotry and unnameable abominations. Who that knows the brutal instincts of the animal nature, and their hateful history in the heathen past or present, does not sometimes look with a wondering gratitude that he cannot fully express upon the silken grain in which the gentle Christ holds bitted and bridled those lustful appetites, more to be dreaded than lions and tigers? Were these native passions not immeshed in their youth by the prayers and example of Christian mothers, and their fury broken by the chaste influence of homes where purity and self-restraint are enforced by religious faith, and fortified by Christian codes of civil law, nothing in later life could break them to the yoke. It is the holy atmosphere of Christian civilization that calms and conquers the rebellion in our blood, and tames the rage of the beast that lurks in our members, to the obedience of duty. Blind fools! that dare to tamper with the harness in which, after ages of conflict, the gospel of Christ has bound the dragon that slew the sons and daughters of a hundred generations, and still, with poisonous breath, makes home, chastity, holiness, impossible in pagan lands.

If the four gospels, if the church, had no other function than to keep marriage a sacrament and monogamy a holy law of modern society, their warrant would be complete. The gospel has no worse foes than those who speculate away, or refine away with slippery sentimentalism, the awful authority of the marriage bond. Let the insidious philosophy, the wire-drawn ethics that attempt to confuse the plain conscience of Christian duty in respect to the permanent obligation of the matrimonial compact, which only one cause can annul,—let this syren gain pleased listeners in our churches, magazines, and homes, and barbarism and ruin will soon follow in the train of a licentiousness such as preluded the downfall of Rome. Nothing but stern, uncompromising rigor must attend our judgment of offenses, by doctrine or deed, against this sacred fortress of our domestic honor and purity. Divorce must be made to assume its disreputable position, even when only the misfortune, not the fault, of its victim, while the guilty assassins of domestic peace and purity must be hooted out of decent society, and branded only the more deeply if they possess the fascination of genius and the arts of social bewilderment. Righteous indignation must launch its lightning at the traitors who would betray the weakest part of the Christian wall, and let in through its unexpected gap the whole brood of enemies to the gospel of Christ and the sacred order of Christian society.

OBLIGINGNESS.

To be obliging is only another name for being unselfish. She who lives mainly to please herself, will fail in the little acts of kindness, the little words of love, which go far toward making earth an Eden. There is one person in whom the fine quality of courtesy outshines with a very real grace, and that is in the daughter at home. She can save her dear mother, growing feebler perhaps than of old, so many steps. She can scatter so much sunshine over common, everyday life by simply being pleased with small things, and oiling the wheels of the domestic machinery by a touch here, a smile there, and a loving heart and manner all the time.—*Christian at Work*.

—He who stands with God stands firm. He who stands in any position which God cannot approve, must fall at last.

—As in nature, so in heart, so in grace: it is rough treatment that gives souls, as well as stones, their luster. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.—*Dr. Guthrie*.

Sabbath School Department.

"Feed my Lambs." John 21:15.

THE TEACHER'S REWARD.

BY ELIZA H. MORTON.

Toil on, O faithful teacher;
Toil on mid doubts and fears;
Toil on, though oft thine eyelids
Are wet with weary tears.

Toil on, though soul be weary,
And work seem all in vain;
Oh! know ye not true labor
Is everlasting gain?

Beyond the pain and sadness,
Beyond the vague unrest,
Sweet happiness awaits thee,
Thy life will soon be blest.

Thy Father keeps in waiting
A regal diadem;
For thee the precious treasure,
Inlaid with many a gem.

And on the glittering circlet
Are names; and would'st thou know
Whose names are thus recorded
In characters that glow?

Those names are names of scholars,
Who, guided by thy love,
Will who at length the glory
Of endless life above.

And other names as jewels
Will sparkle in thy crown;
For wide extends the influence
That brings thee this renown.

Then let us never falter,
But teach the blessed truth,
In all its wondrous beauty,
To tender hearts of youth.

Our lives will thus grow brighter,
Our souls become more pure,
Our consciences more tender,
Our life-work long endure.

HAVE YOU COUNTED THE COST?

BY J. SIDNEY HALL.

THAT there are quacks in all vocations of life, it is useless to deny; but that this is necessarily the case, is *not true*. Why, then, are all the various pursuits in which mankind are called to engage, cumbered with those who are a disgrace to the calling? Is it because they are not adapted to their profession?—No. Is it because they do not possess intelligence enough to become masters of the profession they have chosen?—No. Is it because proper opportunities are not afforded them?—Again we must say, No.

It costs something to be a *master* in any profession, but the acquirements of a quack are obtained with little expense and exertion. Early in life, most persons decide upon what they will follow as a profession. But, instead of carefully counting the cost of becoming proficient in that calling, they start out without any idea of the obstacles they will meet, and imagine that some time and by some means they will find themselves at the head of their profession. But not so. He who would be a skillful physician must *work*. He must spend years of toil in studying medicine, in the dissecting room, and in practice. The man who makes law his profession must labor hard for years before he becomes an adept. This being the case, many who start out with the hope and expectation of becoming famous and renowned as doctors, lawyers, or teachers, have not the *energy* and *perseverance* to work on through these weary years, and the result is that they fall into the rank with quacks, and are satisfied.

Do we have quacks as Sabbath and Sunday-school teachers? It is painful to be obliged to say that in this calling, also, too many do not "count the cost" before entering the profession.

If quackery should be frowned upon in other professions (and no one will say to the contrary), how much more should it be frowned upon in the ranks of Sabbath-school teachers, who are working in the most important of all professions, if we except that of the minister?

As it is in other callings, so it is in the vocation of Sabbath-school teaching. It costs something to be a master Sabbath-school teacher, and those who cannot afford to pay the cost would do well to leave the place for those who are willing to do so. The study of the Bible is just as important to the teacher as the study of medical works to the physician, or of law-books to the practitioner of law.

As it is necessary for the physician to work in the dissecting room that he may learn the make-up of human bodies, so it is equally necessary that the teacher should, as it were, dissect the lessons and become familiar with *their* make-up. As it is necessary for the physician to watch his patient closely after administering a dose of medicine, to see that it has the desired effect, so the teacher should watch the effect on his pupils of all explanations that he makes. He should be able to teach the lesson intelligently, and to do this he must first *learn* the lesson *himself*. No person can teach what he does not know himself. A teacher must not only learn the lesson himself, and become familiar with the points that it is designed to teach, but he must be able to invent various ways of presenting it to his class, so that the dispositions of all will be met and all will become interested. He should become personally acquainted with each member of his class outside of the Sabbath-school. Very often the teacher can do a member of his class more good outside the school than in.

Every Sabbath-school teacher should feel the importance of a teachers' meeting, where the best methods of teaching lessons, of keeping up an interest in the class, and the general interests of the school, should be considered. Much more might be said of what the Sabbath-school teacher should do, but suffice it to say that the work of a teacher is never done; and if he is a wide-awake teacher, he will always find *work* to do.

Reader, if you are not a teacher in the Sabbath-school now, "count the cost" before commencing; and if you cannot afford the time and labor to become a *master* in the profession, don't begin; if you *are* a teacher now, *don't be a quack*. "What is worth doing at all, is worth doing well," is just as true now as ever.

THE BIBLE THE BEST EDUCATOR.

AFTER all, there is no book but the Bible to give us real knowledge or real comfort concerning the things of God. The relative value of other writings on spiritual themes is according to their power in bringing us back to the sure word of God for instruction and cheer on the points at issue. If we put any dependence on uninspired words about matters of which the Bible treats, we misuse them. Their value to us depends on their not being over-valued. They can be used to advantage only when we do not look at them as trustworthy. When Boswell asked Dr. Johnson what harm there was in conjecture about the employments of Heaven, the gruff old sage replied, "Sir, there is no harm. What philosophy suggests to us on this topic is probable: what Scripture tells us is certain. Dr. Henry More has carried it as far as philosophy can. You may buy both his theological and philosophical works, in two volumes folio, for about eight shillings." And that was a good statement of the case. "All that the wisdom of this world tells us about the future life is worth about 'eight shillings.' That which God has disclosed to us in his book is of such value that when a man realizes its worth, for joy thereof he goeth and selleth all that he hath, and buyeth that knowledge.—*S. S. Times*.

—Christ came to us that we might come to him; he lived on earth that we might live forever; he died that we might die to sin. And he was transfigured before his disciples on the mountain-top that his disciples, on all mountains and in all valleys, might be transfigured before him.—*Christian Intelligencer*.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., JANUARY 11, 1881.

JAMES WHITE, Editor.
J. N. ANDREWS, Associate Editor.
U. SMITH, Resident Editor.

OUR LORD JESUS CHRIST.

THE more we exalt Christ, the less we have to say about self. If self be lost in Christ, and his love rule in the heart, we shall ever be mindful of Christ, and speak of his love, and be forgetful of self. Of all the foes we meet in the Christian warfare, self is the most dangerous, and the hardest to conquer.

Christ is the Captain of our salvation. And while the church should respect, love, honor, and obey his ambassadors, and should follow them as far as they follow Christ, they should regard him as Commander-in-Chief. And if it be the duty of the members of the church to stand in defense of a faithful ministry, how much more their duty to stand for the honor of Christ. Incidents in the late American war may illustrate this subject. One in particular we will mention.

A colonel of the loyal army fell in battle. Upon the gory field he lay in death. The retreating men under his command respected and loved him, even in death. The enemy was advancing, and would soon be in possession of his dead body. The cry is heard, "Who will volunteer to bear away the body of Colonel —?" A score of men rushed forward in the face of a murderous fire from the enemy. The body was obtained; but at the expense of the lives of half the men who were moved by patriotic love for their commander to rush into danger.

Our Leader and Commander has not fallen in battle. He lives and reigns, and bids us follow him. We hear from him by way of Patmos, saying, "I am He that liveth, and was dead; and behold, I am alive forevermore, amen; and have the keys of hell and of death." Rev. 1:18. He still leads on the hosts of the Lord, and says, "Follow me."

Christ is mighty to save. All power in Heaven and in earth is given into his hands. In him all fullness dwells. While we were enemies, he died for us. When we wander, he pities us, and calls us to his arms. Oh, the matchless depths of a Saviour's love! Will we love and honor him, and receive from his hands true love and honor, which he alone can bestow?

He bids us follow him. He leads in no dangerous path. He does not require us to take any hazardous steps. He has borne the cross before us, and bids us follow in the way of crosses. He has marked this way with his own footsteps stained with blood. Though rugged the path of self-denial, it is a safe way, and one that leads to immortal joys. In self there is danger. In Christ there is safety.

It is the object of the powers of darkness to call our attention from Christ to self. If our conversation is upon Christ, if we dwell upon his love and his power to save, our adorable Redeemer becomes exalted in our minds, and our love for him increases. But if Satan succeeds in drawing our minds from Christ, and our conversation is upon self,—what we are, and what we have done,—the greatness and goodness of Christ fades away, and self becomes exalted. To the young convert there is inexpressible sweetness in the name of Jesus, and the very powers of darkness seem to shrink away before that name.

Christ said to his disciples upon the mount of ascension, "In my name shall they cast out devils." Mark 16:17. Our names are worthless in the sight of Heaven. And un consecrated self, under a garb of piety, is an offense to God. We may present ourselves before the Lord in the spirit of self-justification, and bring upon ourselves the frown of God. Or we may come before him with self-abasement and humility, in

the worthy name of Christ, and prevail. "And the seventy returned with joy, saying, Lord, even the devils are subject unto us through thy name." Luke 10:17.

Oh, the name of Jesus! That precious name! It is the Christian's tower of strength. It is his hiding-place from the tempest. We should not cease our efforts for intellectual culture; but this must not take the place of Christ. Organization and system are indispensable; but they cannot take the place of Christ, and his saving grace. There was never such urgent need of missionary work as now; and that work is among our own people, and in our own hearts. In our extensive and minute preparations to do a great work for others, we have neglected our own souls. As a people, we need a new conversion. This good work should be shared by both ministers and people. We must return to that humility and simplicity of worship and daily walk which gave us power in the early part of our brief history. Then Christ, and not self, will reign and rule within, and success will attend all our efforts to advance his cause. The writer adopts the prayer of God's ancient servant: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Ps. 51:10-13.

The Lord is long-suffering toward his people. He is very pitiful and of tender mercy toward those who keep the commandments of God and the faith of Jesus. As we trace these lines, our heart yearns for precious brethren in the ministry, and in the brotherhood, who are sinking beneath discouragements. In Christ you may find all you need. In self you perish. We are finding hope and comfort inexpressible in renewing our vows before the Lord, to work in him, live in him, and walk with him. J. W.

A LAME CRITICISM.

THE tenacity with which men who might be supposed to have sufficient education to know better, cling to the Greek of Matt. 28:1, and parallel passages, as evidence in favor of a first-day Sabbath, is little short of marvelous. Shall we conclude that they have come to regard this as their "last ditch," that they manifest such desperation in its defense?

S. D. Adventists, by preaching, by papers, and by pamphlets, have succeeded in setting forth quite fully before the people the fact that the Greek word *sabbaton*, when used after a numeral marking the day of the week, always means week, and should always be so translated, according to all the leading Greek lexicographers.

With this fact in mind, the translation and analysis of those texts in the New Testament which speak of the first day of the week are both easy and consistent. We may take Matt. 28:1 as a sample of the whole. Thus, "*Opse de sabbaton*,"—in the end of the Sabbath; that is, after the Sabbath was past, as in Mark 16:1. Here we give *sabbaton* the meaning of "the Sabbath" applied to a particular day, because it is not preceded by a numeral, and the seventh day was the one day in the week which had a specific name applied to it, and that name was *sabbaton*, Sabbath. "*Te epiphoskouse eis mian sabbaton*," as it began to dawn toward the first day of the week. Here the word *sabbaton* means week, because it is preceded by the numeral *mian* (one, by a Hebraism, first), marking the day of the week. *Mian* is a feminine adjective agreeing with the feminine noun *heemeran*, day, understood. The word *sabbaton* is in the genitive plural, the genitive being the case to denote possession expressed in English frequently by the word "of;" and the word meaning week, the only equivalent that can be given in English is the expression, "of the week." Thus we are conducted unmistakably to the correct rendering: "In the end of the

Sabbath, as it began to dawn toward the first [day] of the week."

This is not only the only grammatical way in which the passage can be disposed of, but it accords with the way in which the Hebrews spoke of the days of the week. According to Lightfoot, the Talmudists wrote the days of the week as follows: *yom echad b'shabbat*, *yom tra b'shabbat*, *yom, sh'leshe b'shabbat*, etc.; that is, the first day in the Sabbath, or week, the second day in the week, the third day in the week, etc.

But now the rector of an Episcopalian church in this State (St. Luke's, Fenton, Mich.), undertakes to evade these facts with an adroitness which he understands will have, and which he intends shall have, with the reader, all the force of a denial. Answering one of our brethren on this point he says:—

"You give a rule that *sabbaton*, when in construction with a numeral adjective, is invariably to be rendered week. Well, let us turn to St. Luke 6:1, 2, where the present translation reads as follows: 'And it came to pass on the second Sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?' Now let us apply your rule to this passage and see how it will look: And it came to pass on the second week after the first that he went through the corn-fields, etc."

The rule is, that *sabbaton*, preceded by a numeral adjective denoting the day of the week, means week. From our English translation, the reader might infer that such was the construction in Luke 6:1. But if the aforesaid rector knows anything about the Greek, he knows that the construction of Luke 6:1 is no more like that of Matt. 28:1, than a wheelbarrow is like a steam engine. Instead of being as in Matthew *mian sabbaton*, or as in Mark 16:9, *prote sabbaton*, the first (day) of the Sabbath (week), it is in Luke 6:1, "*En sabbato deuteroproto*," which, literally translated, would be, "In the Sabbath, the second-first," etc. The word *deuteroproto* is not a numeral adjective at all, and it does not precede the word *sabbaton*. It is simply a compound adjective describing that Sabbath, and is, says Robinson, used as a "proper name for the first Sabbath after the first day of unleavened bread," and when the festival Sabbath coincided with the weekly Sabbath, the day was called a high day. John 19:31.

Thus our critic denies the rule that *sabbaton*, after a numeral adjective specifying the day of the week, means week, and then as proof cites a text in which a numeral adjective does not occur at all, and in which the word he calls such does not precede the word *sabbaton*, and is not designed to specify a day of the week.

It is remarkable that any one should make such a mistake as this. It can be attributed to one of only two causes; namely, ignorance of the facts in the case, or a purpose to mislead.

TWO SHORT SERMONS.

THE following item concerning ex-governor Sprague, of Rhode Island, and his wife, the daughter of the late Chief Justice Chase, is from the *Detroit Post and Tribune*. Eighteen years ago they were married, he rich and popular, and she, in her sphere, equally the favorite of fortune. But soon came financial reverses, intemperance, domestic infelicity, cruelty; and now their names are in all the papers in connection with reports of proceedings for divorce. The *Michigan Christian Herald* well says that there is "a whole sermon, text, argument, illustration, and application" in the little paragraph which reads as follows:—

"To whom did the future look brighter eighteen years ago than to the war governor of Rhode Island, young, rich, and famous, and to the beautiful, brilliant and accomplished daughter of the first Republican Chief Justice?"

Here is another, which we also clip from the *Herald*, containing a moral which is worth pondering:—

"The enterprising pup that flies around in the eager effort to catch his own tail is not so silly after all; he

gets lots of fun out of the business, and he stops when he is tired. There are creatures of a higher order who spend their lives in similar pursuits, and find neither adequate pleasure nor rest. Here is an example:—

“The average Western farmer toils hard, early and late, often depriving himself of needed rest and sleep—for what? To raise corn. For what? To feed hogs. For what? To get money with which to buy more land. For what? To raise more corn. For what? To feed more hogs. For what? To buy more land. And what does he want with more land? Why, he wishes to raise more corn—to feed more hogs—to buy more land—to raise more corn—to feed more hogs—and in this circle he moves until the Almighty stops his hoggish proceedings.”

“Farmers, however, are not the only ones who work through such an endless and unprofitable round.”

A NEW TEST OF SIN.

ADVOCATES of the Religious Amendment seem disposed to subordinate all other questions to the scheme they have in hand; and all who oppose it, even if they are ministers or “presiding elders,” are reckoned with the common herd of sinners. “M. A. G.,” working in the interests of the National Reform Association in Iowa, writes to the *Christian Statesman* concerning the opposition of Methodists in his section as follows:—

“We have observed that most of the ministers of the Methodist church in our vicinity [Blanchard, Iowa], are prejudiced against the National Reform cause, and we account for it from the fact that the Presiding Elder of the St. Joseph Conference, Rev. J. Wayman, earnestly advocates the secular theory of government, and being a man of ability, his influence is felt throughout the Conference, and we have reason to fear that he has warned the ministers under his charge not to co-operate in the movement. Truly, ‘one sinner destroyeth much good.’ [Italics ours.] But vain will be the efforts of man to stave off the issue which is now rising between the secular and Christian theories of government. When they are both clearly stated and defined, no thinking mind can fail to see that they are wider than the poles apart.”

A GLANCE AT 1880.

DURING the year which has just closed, peace has reigned within our borders, and public calamity has not visited our country. Two political events of some importance have marked the year,—the conflict between the Fusionists and Republicans in Maine and the Presidential election. Both these events, though attended with considerable excitement, have reached a happy and peaceful solution. A subject of engrossing interest to the student of prophecy is the religious-amendment movement. As the readers of the REVIEW are already aware, 1880 was a year of great activity on the part of the party urging this measure, and a good degree of success has attended their persistent efforts. Our country has been visited by many terrific storms and destructive fires. Fierce tornadoes and unusual heat have resulted in the loss of many lives and great destruction of property. Nearly \$10,000,000 worth of property has fed the flames of the great fires, and this sum would be greatly swelled by the destruction occasioned by smaller ones, and by the extensive forest fires that raged in Massachusetts, Pennsylvania, and New Jersey.

At the opening of the year, England was grappling with the Afghan question abroad and the Irish difficulties at home. The troubles in Ireland, which began in a clamor for bread, have grown to very serious proportions, and even threaten to end in revolution. The government has been forced to prepare to take extreme measures; and Ireland is now a vast military camp, but one in which no call to battle will be sounded if mild measures can avail. The Irish question seems to be resolving itself into this: Who shall own the land,—the laborers who cultivate it, or the titled aristocracy who hold it by feudal right and inheritance? In its solution, England is as deeply interested as Ireland; for the question of possession once settled in favor of the Irish peasantry, the laboring class of England would assert their rights. A year

of suffering and excitement in Ireland, which has been attended with murders and other deeds of violence, closes with the State trial of the agitators in process, and the country looking anxiously to the assembling of Parliament in hopes of sweeping measures of reform.

Another home measure, the Burials Bill, excites no little interest in the British mind. The bill seems innocent enough, as it simply permits persons who are not members of the established church to bury their dead in the churchyards according to their own forms of religious service. The churchman's view of this matter, and whereunto it will grow, is thus stated by I. J. Lansing, in the *Christian Advocate*: “This privilege was stoutly opposed by most churchmen, on the ground that if Dissenters have a right to the consecrated ground, why not to the consecrated building also? This inference is just. This is the irresistible logic of the bill which has been enacted. But this means that the English Episcopal Church shall be no more favored by the State than every other Christian church. The withdrawal of State support or its equitable distribution must follow; and this compels every church alike to draw its support from the people, as they choose to give it.”

In Afghanistan, British pluck and valor have been sorely tried, by the terrific fighting before Cabul and by the fierce raids of Mohammed Jan, whose success, at one time, almost promised to retrieve the fortunes of the “lost cause.” But as usual, the arms of England have triumphed; a British resident has been appointed, and the troops have been withdrawn.

In South Africa, a rising of the Basutos has proved too formidable for the Cape government to cope with alone, and the Boers of Transvaal have contributed their quota toward the disturbed state of the British empire. To quell these risings, several thousand troops are to be sent to the Cape.

In France the engrossing theme has been the progress of the Ferry Bill, the design of which was to control education by restraining the unlawful action of the religious societies. This measure was conceived in no spirit of intolerance, and none of these communities have been deprived of any right common to all French citizens. With the exception of the Jesuits, who are Imperialists, and seek to overthrow the republic, they can even organize new congregations, provided they do so according to law. The Ferry Bill, though stubbornly opposed in some quarters, has appealed to the good sense of loyal French citizens generally, both Catholic and Protestant, and has been carried to a successful issue, by the De Freycinet ministry, and after its fall, by that of M. Jules Ferry.

Germany has passed a bill by which 50,000 men have been added to the 400,000 already under arms. The contest with the pope, which grew out of the subservience of the religious power to the civil, and which had long been in progress, was terminated in March by the concession of the vatican that the civil authorities should be officially notified of the appointment of priests. During the latter part of the year, strong repressive measures have been adopted against the Socialists, and great hostility has been manifested toward the Jews. In the case of the latter, their rapid accumulation of wealth, their promotion to official station, and their encroachments upon the liberal professions, have aroused a spirit of jealousy which has resulted in bitter persecution.

The year which has just expired witnessed the completion of the Cathedral of Cologne, the foundations of which were laid in August, A. D. 1248. The work on this cathedral has not been continuous, but was at one time suspended so long that the noble pile almost became a ruin. The dedication of this ancient and imposing structure was a national event. It took place the 15th of October, and was attended by many royal and titled Germans, including the excellent Emperor William.

In Austria a contest between constitutionalism and imperialism has resulted in a victory in favor of the

latter. This battle was fought over the Army Bill, and leaves the entire control of the army in the hands of the government for another ten years. There have been terrible and protracted famines in Silesia and Bosnia, inundations and riots in Hungary, and earthquakes in Croatia.

Of affairs in Turkey in connection with the Montenegrin question, the *Interior*, from whose columns many of the statements in this article are condensed, says: “The unspeakable Turk has occupied the year in obstructing the execution of the Berlin treaty. Having covenanted with the powers to surrender Dulcigno to the Montenegrins, the porte solemnly crossed its legs, adjusted its turban for sight-seeing, and left to the hardy mountaineers the task of taking the ceded territory from the Albanians. The first half of the year was passed in weary waiting for the promised execution of the treaty, varied by the sanguinary skirmishes of the claimants. Albania clung doggedly to the ceded territory. The porte evinced but little disposition to enforce its surrender. Montenegro appealed at last to the signatory powers, and England, backed by the other cabinets, undertook to enforce the execution of the treaty. An allied fleet was sent to ‘demonstrate’ off the Albanian coast, and after much threatening the porte did what it could have easily done a year ago. Dulcigno was surrendered, and a few battalions of Turkish troops enchainoned on the frontier to prevent its re-occupation by the Albanians.”

In the case of the Turko-Grecian frontier, a similar scene may be enacted, unless, as now seems probable, the Greeks refuse arbitration, and precipitate a European war. The universal sentence concerning Turkey is, “The national treasury is bankrupt, and the dissolution of the empire cannot long be deferred.”

The outlook in Russia is not reassuring. In February an attempt to destroy the life of the Czar resulted in the Winter-Palace explosion, with its sad loss of life. The entire year has been one of desperate conflict with that most mysterious conspiracy called Nihilism, which has permeated the army and the aristocracy, and has even tainted the members of the imperial household. The Czar, weary of living on the verge of unseen destruction, created Gen. Melikoff military dictator, and under his wise rule comparative order has been preserved. Famine has caused great suffering in the region between the Volga and the Don, also that on the border of the Caspian Sea. The province of Charkoff has suffered from an epidemic of diphtheria and typhus fever, which has not as yet been checked. In many parts of the empire, particularly in the wheat-growing regions about the Black Sea, the crops have failed, doubling the price of bread, and greatly increasing the distress of the peasantry. The death of the Empress in June has been followed by a second marriage with the Princess Dolgorouki. This marriage has proved very unfortunate, and has widened the breach between the Czar and his nearest relatives.

In the far East, Persia has suffered from a famine of unusual severity. In October, the Kurds resident in the kingdom began a series of raids. These incursions have taxed the military strength of the government to the utmost, and the Kurds are yet unsubdued. It is estimated that the King of Burmah sacrificed no less than a thousand human lives in a series of drunken orgies held early in the year. These victims included nearly all his immediate relatives.

In South America, the Peru-Chilian war has been prosecuted with barbarities that set all ordinary rules of civilized warfare at defiance. The navy of Peru has been completely annihilated, and nearly all her seaport towns have been either captured or destroyed. A proposition for an arbitration by the United States failed on account of Chili's exorbitant demands. Large forces are now on Peruvian territory, and are marching on Lima. It seems probable that the war cannot last much longer, and that it will close with the complete supremacy of Chili.

“In Brazil, an unprecedented famine in the northern province of Ceara reduced the population by half a million. Other provinces were almost depopulated by disastrous floods, which changed the entire face of the country. The year has seen the close of the Cuban rebellion, and the surrender of the last of the rebel bands. St. Domingo experienced its annual revolution. A terrible hurricane swept over Jamaica in September, leaving the island a wreck, while a vast tidal wave changed the face of St. George. In Mexico, Gonzales succeeded Diaz as president, without the usual accompanying revolution. There are not wanting indications, however, that this part of the programme will come later.”

Battle Creek.

THE PASSING YEARS.

BY ELIZA H. MORTON.

As tide recedes from sea-girt shore
With rippling murmurs evermore,
As fleecy cloud on azure sky
Sails quickly o'er, and passes by;
So time is gliding fast away,
But years once gone are gone for aye.

As dreams of beauty, visions bright,
All vanish with the morning light,
As ship speeds forth, and disappears,
Its passage marked with prayers and tears;
So time is gliding fast away,
But years once gone are gone for aye.

As summer with its birds and flowers
Is followed soon by wintry hours,
As stars shine out in darksome night,
Soon, soon to lose their luster bright;
So time is gliding fast away,
But years once gone are gone for aye.

As tide returns to sea-girt shore
With rippling murmurs evermore,
As clouds that passed so quickly by
Are seen again on azure sky;
So to the pure will rise a day
That nevermore shall pass away.

As dreams of beauty, visions bright,
Of reappear in hours of night,
As ships return from foreign land
With happy, joyous sailor-band;
So to the pure will rise a day
That nevermore shall pass away.

As summer comes with birds and flowers
When gone are winter's chilly hours,
As stars anew in darksome night
Shine out with added luster bright;
So to the pure will rise a day
That nevermore shall pass away.

Battle Creek, Mich., Jan. 1, 1881.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6

THE WORK IN ENGLAND.

It is now about one month since I wrote my last report. We are exceedingly busy, posting papers and corresponding with persons in various parts of the kingdom. The effects which we have already seen from this kind of labor, lead us to hope for still greater results, as we design to extend the effort with a larger number of *Signs*. The people read these papers, and then send them to their friends in other parts of the country. Last week we heard from one place where the *Signs* was read by an interested party before a large public audience.

Within the last month, we have received many letters from those who, having received one or more copies of the *Signs* second or third hand, wished to inquire the terms of subscription. Of these, some have already paid their yearly subscription, and others propose to do so with the new year.

From the many letters received I have room to quote only a few expressions of interest. One person writes: "A short time ago one of your papers, the *Signs of the Times*, was put into my hands. I read it with deep interest, and am sure it has done me good. If the paper usually contains as good matter as the one I read,—No. 39, Oct. 21, 1880,—I have nothing to say against it, but shall be pleased to take it weekly at the beginning of the new year. Please let me know the price. The editors of the paper ought to be congratulated on their well-merited weekly issue."

Another says: "A friend of mine showed me a paper, the *Signs of the Times*, which very much interested me. He informed me that if I wrote you, you would send one on. I should feel obliged if you would do so, and let me know the terms of subscription; and if I like it as well as I think I shall from a hasty glance over its contents, I will forward the amount."

Another writes: "I have been somewhat puzzled to know how you found my name. . . . It is a fact that the question of the proper observance of the Sabbath has often arisen in my mind ever since I could read the Bible; and since I have been married, the matter has been discussed by my wife and self occasionally, and as a consequence, the *Signs of the Times* has proved very interesting to us both. . . . After Christmas, I hope to send you a half-year's subscription for the paper, and otherwise take a more interested part in the movement."

Still another, who is a captain on one of the coast freight steamers, and before reading the *Signs* was a profane man, speaks for himself. He says: "I can

never forget your kindness and good advice to me, nor the mercies the Lord has shown me. I am now rid of my old habits of smoking, drinking, and swearing. Thank the Lord! I have a happier home now. My little children are very much pleased with the *Instructor*. I pray night and morning. I hope the Lord will open the way, so that my wife and five children can be near you, to attend Sabbath-school and meetings. I think the Lord will yet open up a way for me to obey all his commandments."

We believe the proposition of our people in America to send us one thousand additional *Signs* per week for our mission work, is in the order of the Lord. Meanwhile, we are collecting and preparing lists of names, that we may be ready to enter more vigorously upon this work when the papers reach us.

I wish to call attention again to Bro. Jones' "Chart of Days," which I mentioned in both the *Review* and *Signs* under date of Sept. 16. Only thirty-six persons have as yet responded to that call. A copy of this chart ought to be in the hands of every one of our ministers and colporters. What a grand thing, too, to have it in a conspicuous place in our meeting-room, with our other maps and charts, as it is so complete a settler of the question of the days of the week. I am confident our people have not realized its real value and the help it would be to them, or I should, ere this, have received ten times as many orders as I have.

The chart is a single sheet, 22x30 inches, and with a very little labor can be mounted on cloth and carried by our ministers with their other charts and maps. This chart is accompanied with a covered copy of the *Sabbath Memorial*, containing a full explanation of the chart. I repeat what I previously said: Its great value is, that it shows so completely at a glance two things: 1. That all these eighty-one nations count the days of the week alike; 2. That more than a score of them, although paying no religious regard to the seventh day, yet in their native language call that day "The Sabbath."

The languages represented upon the chart are the leading ones of Europe, Asia, and the more intelligent parts of Africa. That part representing the Semitic, or Asiatic and African languages, represents years of hard study on the part of Bro. Jones. The same may be said of that part prepared by His Imperial Highness, Prince Louis-Lucien Bonaparte. Although Catholic in faith, he has given a precious boon to the literary world in permitting the publication of this, his list of the days of European nations. By investing the small sum of fifteen cents, we may secure a copy of this chart, and thus, in a small degree, show to these intellectual laborers that we appreciate this valuable addition to Christian literature.

I will state again: Any who wish the "Chart of Days," with explanations, please write to *REVIEW AND HERALD*, Battle Creek, Mich., giving your name and address, and enclosing fifteen cents in stamps, and as soon as the names are received here, I will forward the charts.

J. N. LOUGHBOROUGH.

ILLINOIS.

Mt. Vernon, Jefferson Co., Dec. 27.—Six weeks ago I began meetings at a place seven miles from Mt. Vernon. Have spoken thirty-seven times, and Brn. Shonk and Logan have each spoken three times, with good effect. Ten have begun to keep the Sabbath.

C. H. FOSTER.

IOWA.

Casey, Adair Co.—We have given thirty-four lectures here, sold several dollars' worth of books, and taken ten subscriptions for periodicals. A few have taken their stand for the truth, and we hope for others. The people were very courteous. May the Spirit of God impress conviction on their hearts.

RUSSELL HART.

Denison, Jan. 3.—There was a fair representation of brethren at the quarterly meeting of the Denison church, held at Dunlap. The usual services of the Sabbath-school and social meetings were held. Five united with the church. Other names were presented for membership, and the individuals are waiting an opportunity for baptism.

New interest seemed to be awakened in the T. and M. work. One joined the society, and \$40 was pledged,—enough to liquidate the entire indebtedness of the society.

JAS. SAWYER.

KENTUCKY.

Custer.—I have been holding meetings here over a week, but the inclement weather has somewhat lessened the attendance. We have organized a Sabbath-

school, and ten copies of the *Instructor* are taken. We are now preparing to organize a church. The brethren are becoming interested in the T. and M. work.

S. OSBORN.

OHIO.

Bellville, Dec. 27.—From Dec. 21 to 26 I was with the church at Bellville. The amusements and fascinations of the holidays operated against a large outside attendance, but, nevertheless, we had a fair hearing. The brethren and sisters expressed themselves much encouraged by the meetings. I am more than ever convinced that our churches need ministerial labor more frequently.

H. A. ST. JOHN.

INDIANA.

Northfield, Boone Co.—We have just closed a series of meetings in this place, which has been of much interest, and we trust of some profit. We had the use of the M. E. house of worship until the last week, when several of the members concluded that they did not want any more of what they called false doctrine preached in their church, and requested Bro. Thompson and myself to find another place to hold our meetings. We obtained the school-house, and then they tried to get us out of that.

We sold some books, and obtained four full-paying subscribers for the *Review* and one for *Good Health*. Six signed the covenant, and about as many more are keeping the Sabbath. The truth has some warm friends here; and if those who have made a start will remain firm, we have no doubt but there will be a good church established. Bro. Thompson will remain in this vicinity to follow up the interest.

W. W. SHARP.

KANSAS.

Bull City, Osborne Co., Dec. 22.—We left the work in Bro. Emerson's neighborhood in as good a condition as could be expected. Ten are keeping the Sabbath as the result of our work with the tent. On account of existing circumstances, some will meet with the Salem church, and others with the Big Timber church.

M. AND H. ENOCH.

Ida, Republic Co., Dec. 26.—The last of November I commenced meetings two miles south of the State line in Republic Co., Kan. Last night, after four weeks' labor, we closed with a good hearing. We took an expression of the congregation to see how many believed we had the truth, and over two-thirds arose. Some will obey. Sold some books, and received as a donation over \$9.50. I am now on my way home, but shall return after our quarterly meeting. God bless the cause.

H. A. JENKINS.

Labor among the Churches.—Have spent several weeks in the western part of the State, visiting the friends at Elivon, Coopersburg, Noble, Sterling, and Salina. Have had some very encouraging meetings, and trust some good has been done. At Noble we organized a tract society of eleven members. Only one of those who embraced the truth here last winter had gone back. Some of the youth made a start in the service of God.

The brethren at Coopersburg are actively engaged in the missionary work. May the Lord bless them in their labor of love. At Salina one aged sister promised to obey the truth, and two joined the T. and M. society. Have sold about \$50 worth of our publications on this trip, and taken seven subscriptions for our periodicals. I now go to Berlin, Bourbon Co., which will be my address for a few weeks.

Jan. 4.

R. F. BARTON.

Labor among the Churches.—Since the 3d of December, we have been laboring with the churches at Moline and Grenola. From the first, the work has been of a most practical character. The darkness at Moline, which for a time seemed to paralyze all our efforts, taught us that our strength must come from God. When we unitedly sought him, help came, and our defeat was turned into victory. It has seldom been our privilege to enjoy so much of the melting, subduing power of the Spirit of God as we experienced at that time. It was in such delightful contrast with the previous darkness, that we felt to praise God, and take new courage in his work. The blessing of the Lord continued to attend our meetings; the brethren were much strengthened, and hope to maintain a closer walk with God than ever before. One sister laid aside her gold watch, another her plumes, and still another her flowers. It was an exchange that cost a struggle, but the reward was rich.

Each of these meetings was deeply interesting, char-

acterized by searchings of heart and earnest efforts to draw nigh to God. But some were sleepy and indifferent. The cares of the world pressed heavily upon them, and time could be spared to attend only a part of the meetings. We were forcibly reminded of the scene described in Testimony No. 4, pp. 106, 107. Some were represented as pleading with God, in deep agony of spirit, and prevailing with him. Their cries were heard, and they were strengthened for the conflict before them. But those who were indifferent were left behind, and the angels were sent to the earnest, praying ones. I fear that there are many in our ranks whom the angels of the Lord are leaving. May the Lord help us to awake ere it is too late.

Dec. 20.

J. H. COOK.

NEW YORK.

Cattaraugus and Chautauqua Counties.—For a few weeks past I have had the privilege of a re-union with the old friends in Cattaraugus and Chautauqua counties, and an introduction to others who have more recently come to the truth. The meetings were refreshing and profitable, especially at Randolph and Ellicottville. At Cottage, I found two of the little number sick, one of whom, Sister Warren, died soon after my arrival, so that instead of a joyous meeting, we had a funeral. Returning, I met with our friends at Aurora, Erie Co., and vicinity. Meetings were revived, and I hope the courage of all that are striving to overcome will be increased. A subscription for a club of the *Signs* was started, so that all may be prepared to work in the cause.

R. F. COTTELL.

Mill Grove, N. Y., Jan. 4, 1881.

Silver Hill, Hermon, and Fine, Dec. 17 to 27.—Our meetings at the above places were well attended. They were a source of encouragement to us as laborers, and were evidently encouraging to those who attended. All responded cheerfully and liberally to the calls which were made for means, and a good spirit prevailed in every meeting. St. Lawrence Co. and Dist. No. 4 pay their full proportion in sending the *Signs* to England.

At Fine the ordinances were celebrated, and it was a precious season. This church had never enjoyed this privilege before since its organization. Two united with the church, and a tract society was organized, consisting of six members. We presented the tithing system, and took several subscriptions for our periodicals.

We have now finished our tour of the churches in Dist. No. 4, and trust that great good may result from the labor put forth. Our future appointments will appear in the REVIEW. Pray for us, dear brethren, that God may bless our labors to the good of the cause in this Conference.

M. H. BROWN.

M. C. WILCOX.

MICHIGAN.

Monterey.—By the request of the President of the Conference, I attended the church quarterly meeting at Monterey, Jan. 1, 1881. In the forenoon I held a preaching service, at which nearly all of the church were present. In the evening a business meeting took place, in which the most perfect harmony and goodwill prevailed. Bro. Jeremiah Rumery was elected elder of the church, Brn. J. S. Day and L. M. Jones deacons, and Leonard Ross church treasurer. Immediately after the election, Brn. Rumery and Day were ordained by prayer and the laying on of hands, Eld. H. M. Kenyon assisting in the ceremony. As Bro. L. M. Jones had filled the position of deacon for years, ordination was not necessary in his case.

In view of the experiences of this meeting, the outlook of the Monterey church for the future is, to us, much more hopeful. If the members will now prayerfully sustain the officers elected, and if the latter, in turn, will seek grace and wisdom from above to enable them to meet the new responsibilities which are laid upon them, there can be no doubt of the future growth and prosperity of the church.

In Allegan we have, since my last report, been made to rejoice again in the conversion of another young man of our congregation, for whom many prayers have ascended in years past.

Jan. 2.

W. H. LITTLEJOHN.

Meetings in Dists. 10 and 11.—After laboring four weeks with the churches of Dists. 10 and 11, we have come to the conclusion that these churches are far more willing to help send the message of warning to the world than we had even dared to anticipate. We saw no necessity for exhortations to faithfulness in this part of the work. We speak particularly of Dist.

No. 11; for the work in No. 10 was conducted principally by Bro. Woodhull.

The brethren in Bancroft, Alaiedon, and Howell were anxious for good spiritual labor, and the Lord blessed us together through the speaking of the word. The business meetings were short but effectual. The Bancroft brethren took 32 copies of the *Signs*, 150 Annuals, adopted the Bible plan of raising money, and nearly all subscribed for the REVIEW and some for *Good Health*.

The brethren at Alaiedon turned out well to all the meetings, and enjoyed the privilege. They took 17 copies of the *Signs* and a club of REVIEWS for their own poor and for distribution in the neighborhood, besides taking 120 Annuals. They adopted the tithing system.

The Howell brethren, though few in number, are warm-hearted, and willing to do all they can. They took 13 copies of the *Signs*, 50 Annuals, and all subscribed for the REVIEW.

We saw no lack of interest to attend the business meetings. We hope to meet these dear brethren and sisters in the city of God.

E. P. DANIELS.

C. N. STUTTLE.

WISCONSIN.

Whitehall, Trempealeau Co.—I commenced a series of meetings in Hale township, six miles from Whitehall, Nov. 14, and have held twenty meetings. A good impression has been made. Six have commenced to keep the Sabbath, and several acknowledge that we are right, and are under strong convictions.

There is one family of Seventh-day Adventists living here, and they have assisted me very much in making the meetings interesting, as they are all singers. There is another family residing in Whitehall, and another in Independence, that came out in the truth under my labors last winter. They all met with us last Sabbath, and intend to unite with us as soon as we organize a church here. We have already organized a Sabbath-school of twenty members. They took ten lesson books and ten copies of the *Instructor*. I have obtained one subscriber for the REVIEW, one for the *Signs of the Times*, and two for *Advent Tidende*, and sold nine copies of the Song Anchor.

I have an invitation to preach in an adjoining district. The people came from there two or three times, and want to hear all the truth. I intend to go there Jan. 1, if Providence permits, but have promised to meet with the brethren and sisters here on the following Sabbath. I am much encouraged about them, and feel to praise the Lord for his abundant mercy to us. I mean to seek for glory, honor, and immortal life.

CHR. HOLMES.

THE PROVINCE OF QUEBEC.

THOUGH there are peculiar obstacles to be met in this field, yet we are satisfied that a rich harvest of souls will be realized, if all who profess the truth will fully consecrate themselves to the work and heartily engage in it, improving upon the means and agencies that God has placed within their reach, and making the furtherance of the cause of God their first business.

Precious souls have lately embraced the truth, to the joy of all; and one encouraging feature is that thus far they readily come up to duties that should be attended to, to secure health, strength, and growth to a young cause. We should not stop here, however, but should press on with greater vigor than ever before, that we may see more glorious results. Men and women with the hardiness, industry, pluck, and perseverance of Canadians, are, if sanctified, among the best material in the world to cope with difficulties and advance the cause of God. But if their commendable traits resulting from honest, vigorous, and continued efforts to gain a livelihood, are perverted by worldly proclivities, their danger is greater than that of others. May God keep the dear brethren in this province from worldly-mindedness, which narrows the soul in selfishness, and blinds it to the wants of the cause and to the attractions of the coming kingdom.

My brother and I are now making strong efforts to extend the work in this country; and while we are grateful for past favors, we still solicit the co-operation of all in this field and in the States who can lend a helping hand in getting our periodicals before the people of this province. Missionary work performed for this province is especially important when viewed in the light of the relations the people of Canada sustain to Great Britain, France, and the States. Whatever is done for Canada will be paid back by Canada to these countries.

I heartily indorse what Bro. White says on extending the circulation of our dear REVIEW. I shall not be satisfied till every Sabbath-keeping family in this part of the field takes it and labors to introduce it to others. Ten copies of this paper should be taken in this province, before the close of 1881, where one copy is now taken. With the present easy terms on which the REVIEW is offered on trial for four months, we all ought to do something. Only fifty cents! Who will not take stock in this worthy enterprise, and thus get the light before the people, to the joy and salvation of souls for whom Christ died? This would increase the number of paying subscribers, and relieve our beloved Publishing Association, which has done more than its duty in helping other branches of the work. Can we who profess to love the truth be indifferent to an enterprise in which so much is at stake without incurring guilt? Let us keep on laboring for the *Signs*, but don't let us slight the REVIEW, our faithful stand-by for thirty years.

A good work was started in this field twenty years ago, but was not followed up; and, like a promising garden left untill, it required extra exertions when my brother entered it a few years ago. Mrs. B. and myself felt so deeply over its needs, that we used our own means to defray the expense of moving to this province, and in view of the numerical and financial weakness of this young Conference, we decided that for the present we would not touch s. b. funds that we have not raised; yet we become responsible for twenty subscribers on the trial list, and send their addresses to the Office. There are several in this field who can do more, and all can do something. We can furnish names, etc. Pay can be collected from at least one-third of those to whom the paper is sent, and many can be persuaded to subscribe permanently. Brethren and sisters, let us try it with the energy and perseverance with which we engage in our temporal pursuits.

I am also prepared to furnish names to brethren and tract societies outside of this Conference. Brethren, the cause is one. Help us; rather, help the work of God here. The REVIEW, with its rich variety, is the very best refutation of false reports and prejudices created by our enemies for want of better argument. My brother and I have done all we could to furnish addresses for *Les Signes des Temps* to tract societies, and shall have more soon. Address Eld. A. C. Bourdeau, South Stukely, P. Q., and D. T. Bourdeau, at Dixville, P. Q.

D. T. BOURDEAU.

Dec. 26, 1880.

NEW ENGLAND.

DEC. 9, in company with Eld. Haskell, I went to Danvers, where Bro. H. remained till the 15th, when he left for Michigan. Several meetings were held with the church, and on Sunday, the 12th, two deeply interesting and profitable Bible-classes were held. The subject discussed was "spiritual gifts." This effort was a source of much encouragement to the church. Some who had stood in doubt were confirmed in the truth, so that false reports and slanders, though often repeated by some, will, we trust, have no effect hereafter. Some who were almost discouraged have taken hold of the work anew. The V. M. society is progressing. Its meetings are becoming more interesting, and a degree of success is seen in the efforts put forth. Their club for 1881 will be nearly double what it was last year.

Dec. 15, 16, I spent at Ipswich in visiting the different families. Held one meeting, at which we raised a club of fifty copies of the *Signs* to be used in the missionary work.

I held one meeting at Newburyport, and trust it was a means of encouragement to the church there. The next day I visited a family living ten miles out of the city, and think the interview was one of profit.

Held one meeting at Haverhill, Dec. 29, on my way home. The quarterly meeting at South Lancaster on the 1st inst., was a most precious season. In the afternoon, while celebrating the sacred ordinances of the Lord's house, the Spirit of God came especially near, and it was a time of general weeping. The V. M. society here never had better courage in their work. They add one hundred copies of *Signs* to their club for 1881, making four hundred copies they will use this year. There are isolated brethren and sisters in this Conference who should take clubs of from five to ten copies to remail, and thus gain an experience in the missionary work that can be gained in no other way.

D. A. ROBINSON.

AT HOME

ON my way home from West Virginia, I spent two days with the little company of believers in Washington, D. C. They are all holding on except one, who has become somewhat confused on the Sabbath question; but if he will read the Bible carefully and prayerfully, he will soon become established.

I spent one day at Calverton, Md. The two Sabbath-keeping families here are still faithfully holding up the light, and full of courage in the Lord.

Spent three days in Camden, N. J. Bro. Orcutt assisted me here. We organized a church, and ordained an elder and a deacon; a secretary and treasurer was also elected. The church voted to be taken under the watchcare of the New England Conference, to which treasury they will send their tithes after the next quarterly meeting. We believe that if the Sabbath-keepers here will faithfully walk in the light, and work as missionaries, many may soon be added to their number. May the Lord keep the little flock in Camden in perfect peace, because their minds are stayed on him. Isa. 26:3.

I reached home on the 22d, after an absence of nine months. I am much worn with constant labor under many disadvantages, but think that with the blessing of the Lord I shall recruit. I am truly grateful to God that in his great mercy and love he has again pointed out duty, and will with humility seek for a new fitting up, that I may labor with Jesus and out of self. My work now is to seek righteousness and meekness, that I may be hid with the remnant people in the day of the Lord's wrath. Zeph. 2:3.

L. SANBORN.

FOURTEENTH ANNUAL SESSION OF THE STOCKHOLDERS OF THE HEALTH REFORM INSTITUTE.

THE meeting convened according to appointment, Oct. 8, 1880, at 9 A. M., on the camp-ground at Battle Creek, Mich. It was called to order by the chairman of the Board of Directors, Eld. James White, and opened with prayer by Eld. S. N. Haskell.

On motion, the reading of the minutes of the last annual meeting was omitted. Upon calling the roll of stockholders, it was ascertained that more than two-thirds of the stock was represented by stockholders in person or by proxy. As the Treasurer's report was not quite ready, it was deferred to the next meeting.

On motion, the Chair was authorized to appoint a Nominating Committee of three. Elds. B. L. Whitney, Geo. I. Butler, and S. N. Haskell were appointed.

On motion, the meeting then adjourned to call of Chair.

SECOND MEETING.—The second meeting was held Oct. 11, at 3 P. M., at the same place as the preceding meeting, Eld. White in the chair. After prayer and reading the minutes of the previous meeting, the Treasurer submitted his report.

TREASURER'S REPORT FOR 1879 AND 1880.

LOSSES AND GAINS.

Board and treatment,	\$88,934.24
Laundry, bakery, and manufactured goods, and School of Hygiene,	10,006.21
Shares of stock,	2,775.00
Donations to sick-poor fund,	429.88
Loss and gain,	743.37
	\$102,888.70
Labor, supplies, interest, and incidental expenses,	\$86,923.76
Charity treatment,	7,907.15
Net gain,	8,057.79
	\$102,888.70

RESOURCES AND LIABILITIES.

Real estate,	\$120,589.68
Household goods,	18,953.93
Supplies, fuel, manufactures, etc.,	18,550.86
Instruments and apparatus,	2,702.14
Live stock, farming tools, etc.,	1,629.26
Bills receivable,	5,725.67
Good accounts,	12,446.18
Cash,	359.52
Total resources,	\$180,956.74
Notes and bonds payable,	\$102,132.85
Personal accounts,	12,223.51
Net worth Oct. 1, 1878,	\$58,542.59
Net gain,	8,057.79
Net worth Oct. 1, 1880,	66,600.38
	\$180,956.74

L. McCoy, Treasurer.

I have carefully examined the books of the Health Reform Institute, and I believe them to have been correctly kept, and that the preceding statement for Oct. 1, 1880, is correct. The difference between the net worth of Oct. 1, 1878, as

given in report for that year, and in the foregoing, is owing to an error in the statement of liabilities in that report.

C. W. STONE, Auditor.

Battle Creek, Mich., Dec. 20, 1880.

The Committee on Nominations reported in favor of the following persons for Directors for the next year: Eld. S. N. Haskell, Eld. Geo. I. Butler, Eld. U. Smith, Eld. L. McCoy, H. W. Kellogg, W. H. Hall, and Dr. J. H. Kellogg, all of whom were elected by ballot.

At a subsequent meeting, the Board was organized as follows: President, Eld. S. N. Haskell; Vice-president, Dr. J. H. Kellogg; Secretary, Eld. U. Smith; Treasurer, L. McCoy.

Owing to various delays, the Auditor did not complete his work upon the report for 1879 until so long a time had elapsed after the time when the report should have been published, that it was thought best to defer the publication. This explains why the reports for the two years appear together in this report.

W. J. FAIRFIELD, Sec.

THE PRINTING OFFICE IN CHRISTIANA, NORWAY.

THE following items will no doubt be of interest to those who have contributed so willingly to the Scandinavian mission. This account reaches from the time we first commenced to publish in Christiana till my departure for America last fall,—from Jan. 1, 1879, to Sept. 7, 1880.

EXPENDITURES.	
For labor,	\$593.04
“ paper, books, and tracts,	646.93
“ room-rent, fuel, mailing, postage, etc.,	210.67
“ machinery and type,	460.85
To accounts,	62.21
Cash on hand to balance,	49.60
Total,	\$2023.30

RECEIPTS.	
For Tidernes Tegn,	\$744.41
“ tracts and books,	565.23
“ Advent Tidende and Harolden,	18.47
By donations from the Scandinavian Mission in America,	512.48
“ “ “ brethren in America and Europe,	163.56
For labor,	19.15
Total,	\$2023.30

INVENTORY.	
Machinery and type,	\$375.20
Tracts, books, and pamphlets,	332.17
By accounts,	76.11
Total,	\$783.48

The stock and machinery are insured for \$750.40. This inventory was taken Jan. 1, 1880. There is no doubt a larger stock on hand at present.

We have printed in this time in all 68,750 copies of *Tidernes Tegn*, and 1,269,992 pages of tracts.

J. G. MATTESON.

Chicago, Ill., Jan. 2, 1881.

Our Tract Societies.

“And he said unto them, Go ye into all the world and preach the gospel to every creature.” Mark 16:15.

TAKE HEART.

LET me take heart! the present scene shall soon
Be o'er;
The clustering clouds shall hide the sun at noon
No more.
The tears now dropping from my eyes shall be
Forgot;
The joys undimmed by sin and misery,
My lot.

The storm now sweeping through the troubled sky
Be past;
The longed-for morning without clouds arise
At last.
The hindermost shadow soon shall utterly
Depart;
Then let me watch and wait, and hopefully
Take heart.

—H. Grattan Guinness.

OUR WINTER'S WORK.

BY ELDER S. N. HASKELL.

FOR the past few years special efforts have been made each winter to encourage family reading among our brethren and sisters. This is as it should be. Our people should become intelligent upon present truth. Those who embrace the truth from attending a course of lectures, are, for the time, constantly attending meetings, and do not then have an opportunity to read. However firmly we may be settled in

the truth, however much religion we may think we have, we need to feed the mind with that which will make spiritual sinew and muscle.

There is one feature of the missionary work among ourselves, which is of great importance. It is to see that our brethren and sisters are provided with our periodicals and other publications, and to encourage the proper use of them in their families. The systematic reading of the Spirit of Prophecy last winter resulted in much good where it was practiced. Its beneficial influence upon the family, especially where there are children, will more than repay the trouble and expense incurred. With our present system of missionary labor, and proper energetic effort, every S. D. Adventist family can be visited within one month's time, and encouraged to adopt this course of reading. It can also be ascertained how many are subscribers for our periodicals. No reading matter should take the place of the Bible; but there are other works, such as the Spirit of Prophecy and our leading denominational works, including our periodicals, which should be in every family of Seventh-day Adventists. They should not only be read, but re-read. Do we plead that we have no time? Is it not the main object of life to prepare for the kingdom of God, and are not these things helps to this end? Should we not make circumstances bend to its accomplishment? When in those things which pertain to our spiritual interests, circumstances control us, instead of our controlling them, we are on the road to ruin.

“This world is not a friend to grace,
To help us on to God.”

If our brethren have not the ready means with which to pay for the *REVIEW*, *Instructor*, *Good Health*, or the publications which they wish to read, arrangements can be made with the librarian in the church where they live, so that this reading matter can be paid for during the quarter, or at some future time.

If worthy families are too poor to take these periodicals and own these publications, any tract society in the country would feel it a privilege to help them. If we become slack in our work, and sleep over these important duties, the blood of souls will be found in the skirts of our garments. We cannot afford to become negligent in our duty; for we are on the verge of the Judgment.

THE MORAVIAN MISSION TO GREENLAND.

WHILE true piety and Christian simplicity have characterized the early history of all Christian denominations, it is a noteworthy fact that, during this period, the missionary spirit has also been largely developed in them. When comparatively few in numbers, with little financial strength, their zeal, energy, and self-sacrifice have more than balanced these unfavorable circumstances, and made their missionary operations more efficient in the conversion of souls to God than those of after years, with largely increased resources and membership. It is not those who, of themselves, are best qualified and most favorably situated for usefulness in God's cause that are the most useful, but those who, because conscious of their weakness and the difficulties and dangers in the way, lean most upon him, and with humble hearts seek his guidance.

If poverty and adverse circumstances had the effect to retard and quench the missionary spirit, it surely would not have appeared in the little band of Moravian exiles who found a retreat under the patronage of Count Zinzendorf, at Berthelsdorf, in what was then known as Upper Lusatia. This supposition is not sustained by history. Scarcely had their membership reached six hundred before they had taken active measures to carry the gospel to heathen in foreign countries. The inhospitable island of Greenland seems to have first attracted their attention, afterward the West India Islands and other distant localities. So ardent was their zeal, so abundant their unostentatious efforts, that within ten years they had planted the Christian banner in several remote parts of the earth.

Inspired with the enthusiasm with which the subject of missions was discussed in their public meetings, two young men, Matthew and Christian Starch, offered themselves, in 1732, to go as missionaries to Greenland, and early in the spring they proceeded, for this purpose, to Copenhagen.

“There was no need,” says one of them, “of much time or expense for our equipment. The congregation consisted chiefly of poor exiles, who had little to give, and we ourselves had nothing but the clothes on our backs. We had been used to shift with little, and did not trouble ourselves how we should get to Greenland, or how we should live there. The day before our departure, a friend in Venice sent a donation, and part of this we received for our journey to Copen-

hagen. We now, therefore, considered ourselves richly provided for, and would accept nothing from any person on the road; believing that He who had sent us so timely a supply would furnish us with everything requisite for the accomplishment of our purpose."

At Copenhagen they were kindly received by persons of distinction, who presented their cause to the king, and gained his permission for them to proceed on their way. The king also gave them a letter of recommendation, written by his own hand, to Mr. Egede, a Danish missionary then laboring in Greenland. While one day in conversation with a nobleman, this gentleman inquired how they proposed to maintain themselves when they should arrive at their destination. They replied that they hoped to subsist by the labor of their hands and the divine blessing; as it was their intention to build a house, and cultivate a piece of land, that they might not be burdensome to any one. To this he objected that there was no wood in the country fit for building. "Then," said they, "we will dig a cave in the earth, and dwell there." Struck with this proof of ardent zeal and ready self-denial, he exclaimed, "No; you shall not be driven to that extremity; take timber with you sufficient to build a house, and accept these fifty dollars for this purpose."

On the 10th of April the missionaries embarked for Greenland, where they arrived after a safe and speedy voyage.

Having mentioned the fact that a missionary was already located in Greenland, it may interest our readers, and also give them a better idea of the country and its inhabitants, to learn something of his history. Mr. Egede, sometimes called the apostle of Greenland, was born in Norway, in 1686. For thirteen years an unconquerable desire burned in his bosom to carry the words of eternal life to the natives of this dreary region. Finally he resigned his position as pastor, and after repeated disappointments, having waited two years in order to secure the patronage of the king of Denmark, in May, 1721, with two vessels, his wife, two sons, and forty-six other persons, he sailed for Greenland, where he arrived the following July.

For a time the natives seemed disposed to be friendly, and even assisted them in erecting a house of turf and stone. When it became known, however, that the foreigners designed to remain in the country, serious apprehensions respecting the object of their visit were entertained by the natives, who tried to frighten them away by indicating that the building would be buried in the snow, their vessel crushed by the ice, and the missionaries themselves frozen to death. As these hints were disregarded, the natives entreated their conjurers to destroy them by their incantations. This also proving ineffectual, the natives in time lost their fear, and ventured to visit the colonists, who, in turn, visited them.

Mr. Egede now felt anxious to enter upon the work of instruction, but as he could not speak the language of the country, he scarcely knew how to proceed. At length he endeavored by the use of rude drawings representing the creation of the world, the fall of man, the deluge, the miracles, death and ascension of our Redeemer, the resurrection of the dead, and the last Judgment, to give the Greenlanders who visited him some idea of these important events. This effort, however, resulted in but little aside from the amusement of the natives.

M. L. H.

(To be continued.)

OUR TRACT SOCIETIES.

BY ELDER S. N. HASKELL.

THE original organization of our T. and M. societies had a twofold object; first, to give each individual member an opportunity of engaging in the work of warning every nation, kindred, tongue, and people, of the approaching Judgment; second, it was designed that these societies should systematically act as agents for our institutions, through the medium of personal labor by the officers with individuals. It was thought that by this means a complete co-operation between all of our people and our several institutions could be effected, and that thus the latter would be built up and supported.

The efficiency of the system adopted was manifested in overcoming some serious difficulties, which, with our rapidly increasing numbers, we had begun to experience. In establishing the advance-pay system on our periodicals, hundreds of families were visited, and many of them found to be worthy poor. Others were found who could pay for their periodicals at some future time. These persons, with many others since

that time, have received our periodicals, some of them at the expense of the various tract societies.

This was as it should be, for the Publishing Association could not know whom to trust, and, more than this, it was not consistent that it should bear the burden of furnishing periodicals to the poor, even had it been known who were worthy of such assistance.

At first, for a number of years, the societies used tracts principally in missionary labor, which were given away. When it was decided to send the REVIEW and the Health Reformer for three months, on trial, to friends, the response from our brethren was such that an edition of ten thousand copies of the Voice of Truth was soon printed for this purpose. Not that caution was used in sending out these papers that should have been exercised, but the effort showed the strength of our system, and the willingness on the part of our brethren to co-operate in the work. A mistake was also unwittingly made in becoming liable to a postal law forbidding the sending of papers to those who had not subscribed for them. Also in a few cases persons received two or three papers for some time, which they did not read. Yet, notwithstanding all this, these moves accomplished good in enlightening many respecting our views. A brother, the president of one of our Conferences, has repeatedly said that the money paid for the Voice of Truth was one of the best investments ever made in his State. However, the defects which became apparent in this plan of operation led to the formation of our V. M. societies, and the present method of remailing the Signs, by which only three numbers are sent before corresponding with the one receiving them. If no response is received, then other names are tried. This plan has thus far proved successful, and we feel to recommend it to all.

As our ministers and others called for publications, our tract societies began to keep larger supplies of publications on hand, and to furnish them at Office prices to those who purchased them to sell again. Thus the tract societies bore the expense of freightage from the Office; but by special arrangements, this was after a time made up to some of the societies. Next, it was recommended that our ministers should act as agents for these societies, and give them the profits arising from their sales of books, etc. To this plan there can certainly be no objection, if the ministers choose to do so; but it would be going too far to make it compulsory upon them, unless they should in most cases receive more pay for their labors.

It was seen, also, that unless there were those who could and would visit individuals at their homes and secure pledges for the different enterprises, great inequality would exist, as, at our general meetings, when the wants of the cause are presented, many would not be present. Hence the tract societies have taken responsibilities in this matter.

Through all this experience, we have been learning the most successful methods of carrying forward the work of God. It has often been said, "A strong pull, a long pull, and a pull all together," is what is needed; and there never was a time when this was more true than now. Shall we go back?—Never! Onward, is our motto, in the strength and love of Christ.

It would be too much to say that in these untried advance steps the best plan has always at first been adopted. Like every other branch of this cause, and like the cause itself, perfection is before us. As a people, we are aiming at this point; and, by the grace of God, we expect that a little way in the future we shall see the time when, like an army of well-trained soldiers in one broad phalanx, we can present to the world and the powers of darkness an unbroken front. God is leading in this work. Soon the blood-stained banner of Prince Immanuel will wave triumphant over a fallen world. Laying aside those methods which experience has proved not the best, we should, with courage, press on to final victory.

AN APPORTIONMENT.

At the late General Conference, the following resolutions were adopted:—

Resolved, "That this Conference recommend that our brethren raise sufficient means to send one thousand copies of the Signs of the Times to England."

Resolved, "That the General Conference Committee, with Eld. James White, apportion to each State the sum proper for it to raise for this object, in proportion to its tithes."

This matter has been prayerfully considered, and much thought given to it, not because it was difficult to make the apportionment, but on account of the inequality which would exist if it were made on the basis of the tithes paid in each Conference as reported to the General Conference. Some of the Conferences

least able financially pay the largest amount of tithes in proportion to their membership. However, we have apportioned the cost of one thousand copies of the Signs as suggested by the General Conference, and we have ordered that number sent to Eld. Loughborough for distribution in England. If this apportionment is satisfactory to each State society, let the President immediately notify the Signs Office to charge to that society its quota. If not satisfactory, correspond immediately with the General Conference Committee, at Battle Creek, Mich.

In this apportionment we have omitted some of the poorer Conferences, and have charged at the rate of \$1.75 per copy, as this includes the necessary expense of postage to England.

We give below the amount of s. b. paid by each Conference, and the amount given on an average by each individual member, as this is the basis on which this apportionment has been made. GEN. CONF. COM.

APPORTIONMENT.

	No. copies, 184;	Cost	\$322.00
Michigan,	" " 112;	"	196.00
California,	" " 94;	"	164.50
Iowa,	" " 78;	"	136.50
Wisconsin,	" " 74;	"	129.50
Minnesota,	" " 67;	"	117.25
Ohio,	" " 54;	"	94.50
New England,	" " 54;	"	94.50
New York,	" " 48;	"	84.00
Illinois,	" " 46;	"	80.50
Kansas,	" " 30;	"	52.50
Indiana,	" " 30;	"	52.50
Pennsylvania,	" " 28;	"	49.00
Nebraska,	" " 26;	"	45.50
Texas,	" " 26;	"	45.50
Vermont,	" " 23;	"	40.25
Missouri,	" " 18;	"	31.50
Maine,	" " 8;	"	14.00
Dakota,	" " 8;	"	14.00
	1000		\$1750.00

The following is the average amount of tithes paid last year by each member in the several Conferences, also the total amount:—

	per member, \$7.02;	total, \$ 7163.83
California,	" " 7.57;	3500.00
New England,	" " 6.80;	1700.00
Texas,	" " 6.04;	1800.00
Nebraska,	" " 5.50;	4302.98
Ohio,	" " 5.13;	3449.80
New York,	" " 5.01;	6024.03
Iowa,	" " 4.65;	1540.85
Missouri,	" " 4.65;	1952.33
Pennsylvania,	" " 4.59;	5087.25
Wisconsin,	" " 4.28;	1680.86
Vermont,	" " 4.10;	3116.76
Illinois,	" " 3.80;	4833.95
Minnesota,	" " 3.70;	3018.82
Kansas,	" " 3.68;	1924.50
Indiana,	" " 3.62;	1218.74
Maine,	" " 3.62;	11838.35
Michigan,	" " 2.62;	511.86
Dakota,	" " 2.46;	133.00
Tennessee,	" " 1.95;	156.63
Kentucky,	" " 1.41;	186.40
Province of Quebec,	" " 1.41;	186.40

TEXAS T. AND M. SOCIETY.

THE Texas Tract and Missionary Society held its third annual session in connection with the camp-meeting at Dallas, Texas, Nov. 11-24. The first meeting convened Nov. 14, 1880. Called to order by the President. The opening prayer was offered by Eld. B. L. Whitney. Reading of minutes waived.

After remarks by Eld. Whitney upon the importance of the missionary work, it was voted that the President appoint the usual committees. The following were then announced: On Nominations, A. H. King, J. F. Bahler, and Wm. Kerr; on Resolutions, B. L. Whitney, D. Carpenter, and A. W. Jenson. Adjourned to call of Chair.

SECOND MEETING, NOV. 23, 4 P. M.—After the opening exercises, interesting and instructive remarks were made by Elds. Whitney and Butler concerning the best plan for defraying the general expenses of the tract society.

Voted, That the President be requested to procure and keep on hand in the repository a good supply of stationery, such as he may think necessary to supply our tract societies.

The Committee on Nominations presented the following-named persons as officers of the society for the coming year: For President, R. M. Kilgore; Vice-president, J. F. Bahler; Secretary, Kittie McKisick. Directors: Dist. No. 1, L. H. Huguley; No. 2, H. C. Chrisman; No. 3, J. F. Bahler.

The Committee on Resolutions presented the following:—

Whereas, Our State affords a most excellent and promising field for missionary labor, only a small portion of which has as yet been occupied; and

Whereas, The scarcity of ministerial help in our Conference should, in view of the great field before us,

stir us all to activity in our efforts to advance the work in our midst; therefore,

Resolved, That we urge all our brethren and sisters throughout the State, to take a personal interest in the tract and missionary work, that they may thereby become efficient agents in helping to carry forward the precious cause of present truth, which God has intrusted to us.

Resolved, That we earnestly invite all our brethren and sisters to become members of the tract society.

Resolved, That we heartily indorse the action of the General Tract and Missionary Society, with reference to regular quarterly donations from all the members; and we earnestly recommend the plan to each member of this society, requesting that liberal donations be made each quarter for the support of this important branch of the work in our State.

On motion, adjourned. R. M. KILGORE, *Pres.*
KITTIE McKISICK, *Sec.*

—Be willing to do good in *your own way*. David would not undertake to slay the giant in Saul's armor; he had not proved it. You may not be able to give a Bible-reading or conduct a prayer-meeting, and perhaps you cannot even take a class in Sabbath-school. Don't fret. A well-made loaf of bread, a basket of clothes neatly mended, may be a means of grace.

"Who sweeps a room as for Thy laws,
Makes that and the action fine."

God does not demand impossibilities. It is often one's first duty to keep well, bright, and rested, for others' sakes. We need none of us be disturbed if we cannot wield another's weapons; but our own must not rust.—*Christian at Work.*

—Miss Isabella L. Bird, who has recently published a work on Japan, founded on travels in the interior of that country, says that in her opinion there are three great obstacles to the spread of Christianity among Japanese people. The first is its insistence upon a morality of life which is distasteful to the Japanese mind; the second, that it founds itself upon a promise of eternal life, and eternal life is precisely what the oriental mind does not contemplate as desirable, its ideal of happiness being rest in unconsciousness; the third, that the Japanese students who are educated by their government in Europe and America assure their countrymen, "that no one of any intelligence or position now believes in Christianity, and that it is an exploded system, only propped up by the clergy and the uneducated classes."

Notes of News.

—Dec. 31, there was a fire at Rock Island, Ill.; loss, \$200,000.

—Cambridge, Mass., celebrated its 250th anniversary on the 28th inst.

—There was a fire in Jackson, Mich., Dec., 31, which resulted in a loss of \$65,000.

—During the year 1880, the losses by fire in the city of Chicago aggregated \$1,164,159.

—The American Board of Foreign Missions propose to establish a mission at Bagdad.

—The pope has addressed a letter to the Irish bishops, urging them to do nothing contrary to law.

—Professor Merriman says that Manhattan Island is sinking at the rate of three inches a century.

—Jan. 4, a tenement house in New York burned down, and 10 persons perished in the flames.

—Gas-light has recently been introduced into Santa Fé, New Mexico, the oldest city in the country.

—The experiment of lighting the Hoosac tunnel by the new electric light has been successfully tried.

—Two African tribes of Sierra Leone are at war, and horrible barbarities are practiced on both sides.

—Eighty persons have been killed by floods in Cyprus, and immense damage has been done to property.

—The powers are urging Turkey and Greece to accept arbitration; but neither of them seems willing to do so.

—Another anti-Jewish riot is reported in dispatches from Berlin. Jews were treated with personal violence.

—Jan. 6, eighteen persons were drowned by the wreck of the ship *Indian Chief*, near the entrance of the Thames River.

—Dr. Chapin (Universalist), one of America's most celebrated pulpit orators, died in New York, Sunday night, Dec. 26.

—Mr. Jay Gould now has 10,000 miles of railroad under his control,—a ninth part of the entire railroad mileage in the country.

—Many of the Jews residing in Germany are preparing to leave that country, on account of the hostile attitude of the government.

—In South Africa, fortune still seems to favor the Boers. The British camp at Potchefstroom has been surrendered to them.

—The value of the game shipped from the West to Europe is now about \$3,000,000 a year, and the business is rapidly increasing.

—The public debt is now, according to a December statement, \$2,099,885,096. Since June 30, it has been decreased \$42,990,559.

—An English steamer collided with a Spanish steamer near Cape Roca, Jan. 6. It is believed that 45 persons lost their lives by this accident.

—In the Russian province of Sartoff, 750,000 peasants are said to be starving, and in Samara, more than a million are suffering absolute want.

—The cod-fisheries on the Pacific coast are so productive that San Francisco, which has hitherto imported its supply, expects soon to be exporting its surplus.

—The police force of London numbers 12,000 men; and there are in that city no less than 15,000 professional thieves who are known to the authorities as such.

—Mr. Moody's sermons have been translated into Arabic. Protestant missionaries in Syria read extracts from them every Sunday evening to their converts.

—Dec. 10, the steamer *Isabel*, bound up the Magdalena River, South America, burst her boiler. The steamer was blown to atoms, and 32 lives were lost.

—Several persons lost their lives by a fire-damp explosion that occurred in a coal pit at St. Etienne, France, on the 27th inst. Eleven bodies have been recovered.

—Michaeloff, a Russian nobleman and a prominent Nihilist, has been arrested. He was concerned in the attempt to blow up the Winter Palace nearly a year ago.

—Since 1870, the consumption of beer in the United States has more than doubled. In 1870, it was 6,574,000 barrels; in 1880, tax was paid on 13,347,000 barrels.

—Edison is still working hard and hopefully on the electric light. He estimates that the cost of lighting the city of New York by his method will be about \$2,000,000.

—M. Blanqui, the noted Communist, died in Paris, Jan. 1, at the age of 70 years. His funeral took place Jan. 5, 30,000 persons following the remains to the cemetery.

—It is believed that the number of copies of the Bible in circulation has increased from 5,000,000 at the commencement of the present century, to 148,000,000 copies at the present time.

—Anderwent, President-elect of the Swiss republic, recently committed suicide. The autopsy showed that he was suffering from hypertrophy of the heart, and incipient softening of the brain.

—Dec. 4, a fight occurred between a part of the Chilean naval forces stationed near Lima, and a Peruvian boat on guard duty, aided by the harbor batteries. The Chileans withdrew to repair a damaged boat.

—The British Parliament met Jan. 6. Parnell, Dillon and Sullivan, although on trial before the Queen's Bench, left for London to attend the opening session. Riots, with loss of life, are reported from Ireland.

—Of the 15 Indian girls at Mr. Moody's seminary in Northfield, Mass., eight are succeeding well in the study of music. Most of the girls propose to take the four-years' course, to prepare themselves to teach their people.

—The manager of the *Alliance* (Chicago) attempted to publish his paper on Sunday, and the enterprise cost him his entire editorial staff, and many of his most valued contributors. He has now decided to publish on Monday.

—The Roman Catholics of Ireland have, during the last eight years, expended \$5,300,000 on churches; \$16,000,000 on convents; and \$1,500,000 on colleges. In view of these facts, an exchange exclaims, "Poor Ireland!"

—The Duke of Bavaria, brother of the Empress Elizabeth, is one of the most active young doctors in attendance on the hospitals of the Austrian capital. He has fairly earned his diploma, and is a regular attendant at the lectures of Professor Arit.

—During the last 13 years, the national debt has been reduced \$725,000,000, or nearly one-third. A parallel instance has not been known in the financial history of the world. England, with her vast wealth, was 65 years in paying less than \$500,000,000 of her debt.

—A Swiss workman has constructed a clock which indicates the day of the week and month, the signs of the zodiac, the phases of the moon, and the hour of sunrise and sunset. It strikes the quarters, and at every hour plays one of eight tunes. The pendulum is a barometer.

—Heavy snow-storms are reported throughout the Southern States during the last week of the old year; no such weather has been known in that section for 20 years, and business has been generally suspended to allow the people to enjoy the novelty of sleigh-rides and snow-ball battles.

—An international sanitary conference has been held at Washington, composed of representatives of the countries likely to be visited by cholera or yellow fever. Its object was to adopt an international system of notification of the actual sanitary condition of ports or places under the jurisdiction of the several powers, and of vessels sailing therefrom.

—Several times within a few years past, there have been reports that smoke columns and similar indications of volcanic activity have been seen on Mount Baker, Washington Territory. A dispatch from that Territory, dated Dec. 12, states that the mountain was then in a

state of eruption, and that a sharp shock of earthquake was felt the evening before.

—The Turkish Minister of foreign affairs has officially announced that hereafter no Moslem shall be allowed to leave his religion and become a Christian, under penalty of death; that no one shall be allowed to teach doctrines subversive of Islam; and that any foreigner engaged in such teaching may be arrested and imprisoned without consulting the foreign consuls or ambassadors.

—The British bark *Fontabelle* sailed from Falmouth, Jamaica, for London, Dec. 13, with 35 persons on board. On the 17th, a sudden hurricane struck the ship, and in ten minutes she was an almost helpless wreck. After protracted and terrible suffering, and nearly all on board had been swept into the angry sea, the survivors, four in number, were rescued, and taken back to Jamaica. Six sailors from the British bark *Dundee*, were drowned by the capsizing of the boat sent to the assistance of the wreck. Thus by this accident 37 persons found a watery grave.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth." Rev. 14:13.

ALBEE.—Died of diphtheria, in Poy Sippi, Wis., Nov. 24, 1880, Royal E., son of Perry and Ursula Albee, aged 5 years, 5 months, and 7 days. E. U. ALBEE.

[Signs of the Times please copy.]

EASTMAN.—Our youngest daughter, May M. Eastman, died of diphtheria, in Mitchellville, Polk Co., Iowa, Dec. 19, 1880, aged 14 years, 5 months, and 5 days. She was kind and affectionate, and was greatly loved. We expect to meet her in that glorious land where partings will be no more. R. R. AND M. J. EASTMAN.

BURCH.—Our daughter, Eva Winnie Parker, died near Nashville, Mo., Dec. 10, 1880, aged 13 years, 7 months, and 16 days. She died of an abscess on the brain caused by a blow inflicted by her teacher with a book, nearly five years ago. She suffered intensely, but was very patient. Funeral discourse by J. C. Alexander, Disciple. E. L. AND E. BURCH.

ROWE.—Died of membranous croup, in Townsend, Sandusky Co., Ohio, Dec. 11, 1880, little Guy, son of Arthur and Eva Rowe, aged 8 years, 11 months, and 25 days. The father, who has never made a profession of religion, now says he must meet his little boy in Heaven. Funeral services in the Methodist meeting-house. Words of comfort by the writer, from Luke 19:10. E. H. GATES.

COOLIDGE.—Died of diphtheria, in Poy Sippi, Wis., Dec. 14, 1880, Laura May Coolidge, in the twelfth year of her age. Also of the same disease, Dec. 18, Edith U. Coolidge, in the fourteenth year of her age. These sisters united with the Seventh-day Adventist church a little more than a year ago, and died in bright hope of meeting Jesus on the morning of the first resurrection. E. U. ALBEE.

(Signs please copy.)

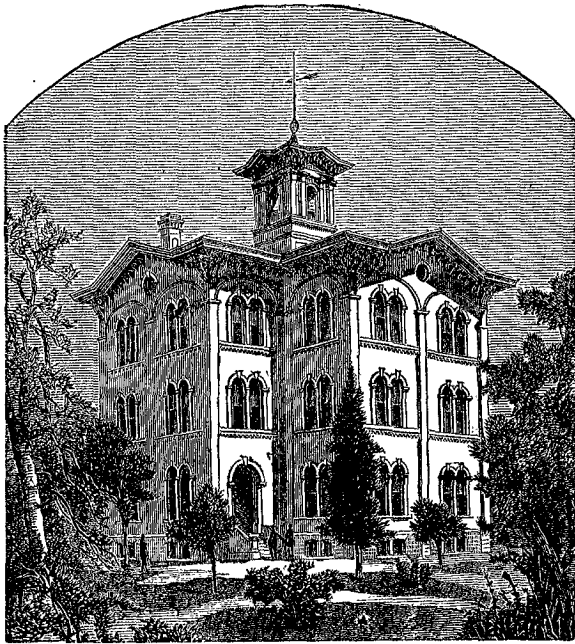
BAKER.—Died at Raymond, Potter Co., Pa., Dec. 4, 1880, Caroline, wife of Joshua Baker, aged 63 years, 8 months, and 6 days. At the age of twelve years, Sister Baker united with the Presbyterian church, of which she remained a consistent member until about twenty years ago, when Brn. Ingraham and Hutchins held meetings in Ulysses. She said she "would step when the body did," and as the different advance moves have been made, she has verified this statement. The church has experienced a loss, and her husband and children a sad bereavement. Funeral discourse by the writer, from 2 Cor. 4:18. D. T. FERRO.

JOHNSON.—Died of apoplexy, at the residence of his mother-in-law, in Henry Co., Ind., Dec. 3, 1880, Jesse B. Johnson, in the thirty-ninth year of his age. Himself and wife embraced present truth through the influence of reading matter furnished them by the writer. They were members of the Greensborough church, and were baptized by Eld. Wm. Covert a few months ago. A large circle of relatives and friends mourn their loss, but they have hope in their sorrow. JAMES A. HAMILTON.

WALTER.—Died in Watson, Allegan Co., Mich., Dec. 24, of acute bronchitis, the infant son of Conrad and Adelia E. Walter, aged about four months. Bro. and Sr. Walter have reared a large family of children, and this is the first one whom they have been called upon to bury. How precious under these circumstances is the hope of those who believe that Christ will save these little ones at his coming, and that that event is near at hand. It furnishes another cord to draw them toward the better land. Remarks were made on the occasion by the writer. W. H. LITTLEJOHN.

WILLIAMSON.—Died in Westboro, Mass., Dec. 2, 1880, Ella B., wife of E. C. Williamson and youngest daughter of A. W. and C. H. Low, of Somerset Mills, Me., aged 29 years and 5 months. She embraced the truth last February, when her father was dangerously sick. In accordance with the request of Christian friends, his life was spared; and Sister W. testified that she had since tried to observe the Lord's Sabbath and live a Christian life. She was highly esteemed, and leaves a large circle of friends. She was brought to Somerset Mills, Me., where the funeral services were held Dec. 4. Remarks by the writer, from Job 19:25. May the afflicted family enjoy a glorious reunion in the kingdom of God. J. B. GOODRICH.

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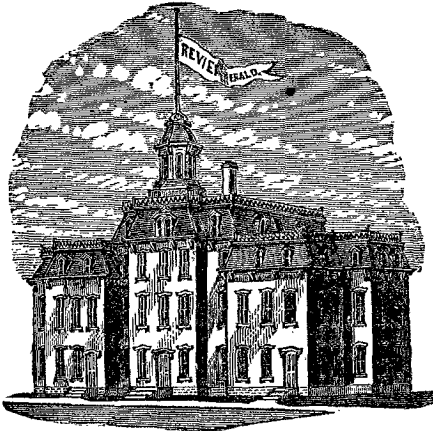
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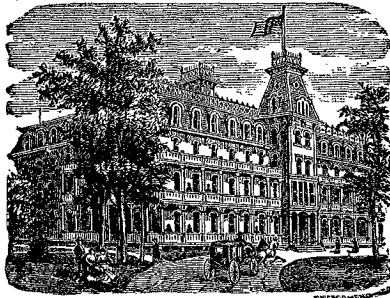
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The Review and Herald.

Battle Creek, Mich., Tuesday January 11, 1881.

We are glad to see the \$100 men to raise \$10,000 to circulate Mrs. W.'s writings, dropping in. The additions this week are encouraging. See receipts on this page. J. W.

We have advanced means on the house of worship at Oakland, Cal., including our donation, to the amount of \$2,300. We are willing to own \$1,000 in that house of worship. Those who wish to help us in this matter may send their donations to this Office. J. W.

The new engraving of the Way of Life from Paradise Lost to Paradise Restored will be a great improvement from the old plate. It will be printed upon an art press at this Office, in English, French, German, Danish and Swedish. The unexpected delay of the press has delayed the work. J. W.

Those who are responding to the call for copies of Thoughts on Daniel and the Revelation have our thanks. A postal card should accompany all books returned, giving the name and address of the person who returns them. We want unsoiled copies to fill orders on hand. We cannot sell soiled books, and hope none will return those they have used. J. W.

A correspondent requests us to state our views upon the rightfulness of smuggling. Let the authorities detect a man in this work, and they will decide the question for him at once, in a manner he will be likely to remember. We think a person would do better in some other business than either smuggling or stealing.

W. K. Lay, a Methodist minister of State Center, Iowa, in the State Center Enterprise of Nov. 12, 1880, publicly rebukes the church-members of that place for attending a dance instead of the prayer-meeting, Nov. 10. He reminds them that for spending those hours in the dance-hall when they were needed in the house of prayer, the Lord will bring them into judgment.

The article in another column, "About the Seventh-day Sabbath," will not present to our readers generally any phase of the Sabbath question with which they are not already more or less familiar. But it will possess a certain degree of interest for them when they learn that we publish it on the express condition and agreement that the reply appended thereto shall appear in the World's Crisis, and thus go before a class of readers to whom we have found it impossible in years past to gain access through that paper. This is not designed to be the commencement of a long discussion, but to close with the present articles.

RELIGION OR DIAMONDS? WHICH?

A FRIEND has sent us a newspaper clipping, containing the advertisement of a prominent jewelry establishment. The enterprising firm seem to appreciate the feelings of the average church-going lady, as it relates to her preference between diamonds and religion; and hence, in setting forth the value of their goods, they say:—

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TO TEMPERANCE WORKERS.

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A LITTLE SPICE FROM COLORADO.

A LATE issue of the Denver Tribune has this: "The Seventh-day Adventists, having head-quarters at Battle Creek, spend all their time in continual expectation of the end of the world."

To which the News-Courier, the leading paper of Boulder county, responds: "Yes, but that does not prevent them from putting in a deal of good work on the life that now is. Whether the end of the world comes off or not, the said Battle Creek Adventists will have front seats all paid for."

We give italics as we find them; and we hope the course of S. D. Adventists will always be such that the compliment will be deserved.

TO THE FRIENDS OF THE CAUSE IN OHIO.

It will be remembered by those who noticed the report of the Ohio camp-meeting last fall, that there was considerable difficulty concerning the election of a president. As Eld. Canright did not wish to serve in that capacity, several other names were mentioned, but the office was declined. Finally, Eld. C. accepted the position, with the understanding that if anything should occur that he did not serve, the General Conference Committee should make a selection to fill the vacancy. After awhile Eld. C. sent in his resignation; and this matter of filling the vacancy has been considered carefully and prayerfully, during the time the Committee have been together consulting about matters relating to the cause. Quite a number of communications have been received from leading brethren in Ohio, almost unanimously recommending that under the circumstances, Eld. H. A. St. John should be selected to fill this position. On the whole, the Committee consider this the proper step to take; and as the matter has been referred to us, we decide that he should act in this capacity, the remainder of the Conference year.

GEO. I. BUTLER, } Gen.
S. N. HASKELL, } Conf.
H. W. KELLOGG, } Com.

REDUCTION IN FARE.

To those attending the Wellsville, N. Y., meeting, we would say that through the courtesy of Mr. John N. Abbot, the gentlemanly General Passenger Agent of the N. Y., L. E. and Western R. R., all persons who have paid full fare to this company from any station on their road in attending this meeting, will be granted return ticket at one-third the regular fare. We again urge a general attendance of the brethren at this important meeting, which will be held Jan. 14-27.

B. L. WHITNEY.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

No providence preventing, I will meet with the friends at Bolton and Jericho, Vt., Sabbath, Jan 22, 1881.

C. K. DRURY.

WARD, Wilson Co., Kan., Jan. 14-16. Hope some one will meet me at Chanute. I expect to come on the north-bound morning train. Meetings to commence evening of the 14th.

J. H. COOK.

THE annual meeting of the Roosevelt, N. Y., Health and Temperance Club, for the choice of officers, will be held at Roosevelt, in connection with the district quarterly meeting, Jan. 15, 16, 1881. A general attendance of all the members is requested.

F. WHEELER, Pres.

PROVIDENCE permitting I will meet with the friends at Lincklaen Center, Chenango Co., N. Y., Sabbath and Sunday, Jan. 22, 23. Will leave it with those interested there to arrange the time for meetings, but would suggest that appointments be made for Friday evening, evening after the Sabbath, Sunday forenoon and evening, in case these do not interfere with standing appointments. Hope to see all our friends in that section present.

E. W. WHITNEY.

THE next general meeting of the Dakota T. and M. Society will be held at Swan Lake, Jan. 22, 23, 1881. Hope there may be a general attendance from all parts of the field, and that all will come seeking the blessing of God. I greatly fear that circumstances will prevent my being present, but others will make the meeting interesting. The reserve fund should receive special attention, and pledges and payments should be made as far as possible. The Sabbath-school and temperance work should receive their share of attention.

S. B. WHITNEY, Pres.

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UNTIL further notice, my address will be North Scituate, R. I. I. SANBORN.

HEREAFTER, the address of Eld. O. A. Johnson will be Cashton, Monroe Co., Wis.

THE address of A. D. and Vesta J. Olsen will be, for the winter, Port Andrew, Richland Co., Wis.

Will any of the brethren who know of a good location for a dentist (Sabbath-keeper) please communicate with the undersigned. A place of not less than 2000 population preferred, and not farther west than Ohio. H. I. McKees, Winchester, N. H.

A LETTER from Bro. D. Long, of Tennessee, some time since, informed us that Eugene Moore would take his place as secretary and treasurer of the Tennessee Conference. Bro. Moore's address was not mentioned; and a letter of inquiry addressed to Bro. Long has been returned as uncalled for. So we wait for further light.

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B C V M Society per W C Sisley \$42.05, G K Owen 2.50, Mo T & M Society per J F Hoppie 7.75, Chr Holmes 2.00, Minn T and M Society, Mrs Samuel Fulton per W H Hall 51.00, Ohio Conference, Sarah Glascock, s. b. 5.50, John Ely 40.00, Vermont Conference, H E Richardson, tithe, 10.00, R J Moffatt 5.00, Wis Conf Fund, E B Bailey, tithe, 2.25, F S Porter 12.00, Ind Conf per S H L 8.70, N Y Conf Fund, W H Wild & wife, s. b. 10.00, Gen T & M Society, Calverton, Md, per M L H 8.00, Ind Conf Fund per S H Lane 18.85, O A Johnson 8.00, J D Pegg 25.00, F Howe 5.00, Ky T & M Society per Bettie Coombs 15.00, Mo T & M Society per Sarah Clarke 28.85.

Mich. Conf. Fund.

E C & H M Hendee \$50.00, Alaidon, W H Kynett 8.50, Hastings, Moses Randall 2.00, Hickory Corners per Geo E Risley 10.15, Cedar Springs per L S Kellogg 15.91, Jackson per L A Bramhall 44.07, Pottsville per J F Carman 84.00, Wright per C Buck 181.09, Birmingham per A S Perrin 17.50, Fenton per Bro Beckwith 82.00, Hillsdale per J N Brant \$18.71, Holly per Sophia Willson 11.25, Dimondale per D Houghtaling 45.46, Carson City per T R Evans 67.00, D S Tyler, Ohio 6.00, Greenbush and Duplain per O B Sevey 12.50, Bunker Hill per A W Atherton 11.00, Ithaca 5.40, Charlotte per O F Campbell 38.00, Flint per Mary A Newberry 7.00, Spring Arbor per A L King 26.89, St Charles per J M Wilkinson 35.00, Kalamazoo, R B & N M Owen 5.25, Leighton per Lena Maine 20.00, Cedar Lake per C Webster 20.00, Bancroft per L E Rathbun 45.00, Fairfield per C A Randall 86.86, Quincy per Mrs E A Baker 4.54, Brookfield per Mary M Lane 10.75, Allegan, J B Tinker 5.00 and Jane Tinker 1.00, Estella per John Harvey 20.00, Orleans per L B Kneeland 35.00, Vergennes per J S Van Deusen 18.42, Orange per Justus Moushant 7.50, Muir and Lyons per F Howe 18.17, Shelby per E B Lane 28.78, Lakeview per D A Wellman 30.00, Adrian per B M Hibbard 17.10, Plainfield, W H Kennedy 1.00.

Mich. T. and M. Society.

E C Hendee and wife, added 1/4, \$20.00, Dist 11 per Mrs A Mc Millan 2.00, Dist 14 per Ella Carman 20.91.

Shares in S. D. A. P. Association.

E C & H M Hendee \$80.00.

S. D. A. E. Society.

A J Foreman \$10.00, A M Morrill 10.00, M A Robinson 5.00, R M Best 8.25, M C, Ind 10.00, H C, Ind 8.00.

Ten Thousand-dollar Fund.

Elizabeth Perkins \$3.00, Daniel N Judd 2.00.

Gen. Conf. Fund.

Iowa Conf tithe per A R Henry \$100.00, J B Foster 1.00.

European Mission.

C E Shepard \$5.00, F A Shepard 5.00

Gen. T. & M. Society.—Donation.

A M Morrill \$5.00.

Donation to Advent Tidende.

Sorensen Godthaab \$5.00, O M Tomle 6.00.

Scandinavian Mission.

M J Kindlespire \$1.00, Ole C. Haugsted 8.00, John C Peterson 5.00, Hans Anderson 1.00, Nels Hanson 5.00.

Gen. T. & M. Society.—Life Members.

Henry Allen \$5.00, Polly Allen 10.00.